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CEREMONIES,
CUSTOMS, RITES, AND TRADITIONS
OF
THE JEWS,

INTERSPERSED WITH
GLEANINGS FROM THE JERUSALEM AND BABYLONISH TALMUD,
AND
THE TARGUMS, MISHNA, GEMARA, MAIMONIDES,
ABARBANEL, ZOHAR, ABEN-EZRA, ORAL LAW, ETC. ETC.

In a manner never before published.

ALSO,

A COPIOUS SELECTION

FROM SOME OF THEIR PRAYERS, AS TRANSLATED AND USED BY THE

POLISH AND GERMAN JEWS,

AT THE PRESENT TIME, IN THEIR DIFFERENT SYNAGOGUES.

BY HYAM ISAACS,

A CONVERTED JEW.

מרק ז : ז
ושוה ירדאו אתי ולמור מלמדים מצורה אנשים :

"Howbeit, in vain do they worship me, teaching for Doctrines the Commandments of Men."—*St. Mark* vii. 7.

L O N D O N :

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P R E F A C E .

CHRISTIAN READERS,

I presume not to present myself before you in the important character of an efficient author, but as an humble gleaner ; and should the few serious and interesting fragments I have gathered together contribute, in any degree, to the advancement of the great objects I have in view, *viz.* the instruction and improvement of the Church of Christ, and the Glory of God, I shall feel highly gratified, and amply rewarded.

I wish it also to be understood, that I am peculiarly desirous of exciting your attention to, and stimulating your prayers, on behalf of my ignorant and long-neglected brethren, according to the flesh, the Jews. And here I consider I am standing up to claim the exercise of Christian hospitality on behalf of nearly seven millions of God's ancient race.

You have, no doubt, read many Missionary reports, and have found, to your inexpressible joy, that thousands of heathens, in foreign lands, have already cast their idols to the moles and the bats, and are now serving the living God. But notwithstanding this, there are yet many millions more in different parts of the globe, still serving idols, the work of their own hands ; and it must be observed, that all such who are still serving such idols, and

those who formerly did it, are all to be considered as enveloped in ignorance, not knowing what they are doing.

But you must not compare the Jews to the heathen world ; for where is there a more enlightened people to be found than the general body of the Jews, in many respects ? Yet I am sorry to say, in reference to the Gospel of Jesus Christ, they are completely in the dark ; indeed they are so blinded, that they will believe the most absurd Traditions which are sent forth by the ancient Rabbies ; and they consider that in doing so, they are resting their opinions upon a good foundation ; but alas ! eventually they will find it is only upon the sand. But the readers will bear in mind, that this is not altogether to be attributed to ignorance, but in a considerable degree to education. These principles are instilled into their minds from their very infancy, and they grow up with their growth, till they adhere to them with unflinching steadfastness, even till the hour of their death.

I hope none will be found, in this enlightened age, who consider they are not bound to regard the Jews as an interesting race of their fellow men. We may consider them as our elder brethren, and of course not justified in thinking them unworthy of our love and esteem. Yet I have often met with many in my travels, and who call themselves Christians, that while they censure the Jews, are not half so careful in their observance of Gospel ordinances as the Jews are in their regard to Rabbinical and other Traditions. Some have gone

so far as to say, "What have we received from the Jews, that should entitle them to our prayers?" I replied, by asking another question—"What have we that has not emanated from the Jews?" These are the people who have for nearly eighteen hundred years been driven into different parts of the world; have endured all kinds of persecution; yet in all their tribulations, they have kept the ancient Bible pure unto this day. Remember the twelve apostles, to whom the Christian world is indebted, were Jews. Think also of Him who took upon himself the seed of Abraham; he was from the stem of Jesse, and of the house of David—in a word—he was a Jew—and never forget that it is by the blood of this Jew—even Jesus Christ—that all must be saved, if saved at all.

Some have said, it is of no avail to pray for the Jews; and ask, has not God said, "After those days I will give them a new heart, and a right understanding?" We admit that God has promised to do all this, and that it will eventually be fulfilled; but he works by means, and it is the prayers of the righteous avail much with God. God determined of old, to destroy the cities of Sodom and Gomorrah, but he told Abraham, if but only ten praying or righteous individuals could be found therein, those cities should be spared. God has promised to convert the Jews, but it will never be done but only as the full answer to prayer and faith.

In the compilation of the present work, I have endeavored, to the best of my ability, to select from the voluminous contents of the Jewish Talmud

and Liturgy, those parts which I considered the best adapted for my present object; and I assure my readers that it has been a work of some little labor and anxiety to translate it from the Hebrew records, and especially from the Rabbinical documents, which are printed in a diversity of ways in the original. But it will afford me peculiar satisfaction, if what I have done may, in any way, be instrumental in exciting the Christian world to do good to my highly-esteemed brethren of the seed of Abraham.

I shall only make one remark more. In my gleanings, I have aimed at being as particular and as correct as possible, but if, after all my solicitude, there should be found a useless or a dangerous word, I hope it will be overlooked, and that my readers will remember, that it is no uncommon thing, even with the most careful gleaner, when he goes into the harvest field, though far from his wish, to catch up some useless weed, which when discovered, is soon cast away. In like manner I wish my readers to deal with the handful now placed before them; and my closing prayer now is, that the blessing of the Lord may rest upon you, while you peruse these gleanings, that they may have the effect of stirring you up to love, pity, and pray for that people whom God formerly loved, and will eventually save.

HYAM ISAACS,

FROM THE SEED OF ABRAHAM.

Cowick Street, St. Thomas,
Exeter, Devon.

REMARKS
ON THE
TRADITIONS AND CEREMONIES
OF
THE JEWS.

The thirteen fundamental articles of the Jewish faith.

I.

I BELIEVE, with a perfect faith, that God (blessed be his name), is the Creator and Governor of all created things; and that he alone has made, and ever will make, every production.

II.

I believe, with a perfect faith, that the Creator, (blessed be his name), is one God, and that there is no unity whatever like unto his, and that he alone is our God, who was, who is, and who will be eternally.

III.

I believe, with a perfect faith, that the Creator (blessed be his name), is incorporeal: that he is

not subject to any of the changes incident to matter, and that he has not any similitude whatever.

IV.

I believe, with a perfect faith, that the Creator (blessed be his name), is both the first and last of all things.

V.

I believe, with a perfect faith, that to the Creator, (blessed be his name), yea, to him *only*, is it proper to address our prayers; and that it is not proper to pray to any other being.

VI.

I believe, with a perfect faith, that all the words of the Prophets are true.

VII.

I believe, with a perfect faith, that the prophecy of Moses, our instructor, (may his soul rest in peace), was true prophecy; and that he excelled all the sages who preceded him, or who may succeed him.

VIII.

I believe, with a perfect faith, that the law, which we now have in our possession, is the same law which was given to Moses, our instructor, (may his soul rest in peace).

IX.

I believe, with a perfect faith, that this law will never be changed; and that the Creator (blessed be his name), will never give us any other law.

X.

I believe, with a perfect faith, that the Creator (blessed be his name), knoweth all the actions and thoughts of man; as it is said, "He fashioneth all

their hearts, and is fully acquainted with all their works.”*

XI.

I believe, with a perfect heart, that the Creator (blessed be his name), rewards those who observe his commandments, and punishes those who transgress them.

XII.

I believe, with a perfect faith, that the Messiah will come ; and although his coming be delayed, I will still in daily hope patiently await his appearance.

XIII.

I believe, with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator, (blessed and exalted be his name for ever and ever).

Forms, customs, and manners of the chief Jewish festivals, and the chief rules laid down by the ancient and modern Rabbies, which they say was given by divine revelation on Mount Sinai to Moses, specifically appropriated for different periods of festivals.

MOSES received the law from Mount Sinai, and delivered it to his brother Aaron, and in succession to Eleazar his son, and handed it down to Joshua, and Joshua to the elders, and from the elders to the

* Psalm xxxiii.

prophets, and the prophets to the learned men of Jerusalem, and those to the Rabbies of the Jewish community.

The first festival is on new-year's day, the first day of the seventh month Tisri, which is about the month of September or October. Eight and twenty days before new-year's day, it is a custom in every synagogue for the chief Rabbi, or one of the congregation, who is looked upon as a man of integrity and piety, to blow a ram's horn, which is manufactured to a peculiar shape, of which, was I to give you a description, and the ceremonies attending it, it would fill a small volume; suffice it to say, the ram's horn is not to be blown until the Rabbi has approved of it, according to rule. The foundation of blowing it, is in commemoration of Abraham offering his son Isaac upon the altar, on Mount Moriah, when Abraham took the knife to slay his son, as in Genesis xxii. 10, 11, 12, 13, "And Abraham stretched forth his hand, and took the knife to slay his son, and the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, here *am* I. And he said, lay not thy hand upon the lad, neither do any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes and looked, and behold behind *him* a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt offering instead of his son." And God blessed Abraham, and said, I will multiply thy seed as the stars in

heaven, and as the sand which is on the sea shore, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice, and thy seed shall possess the land of promise for ever.

Therefore in remembrance of the ram being caught in the thicket by his horns, this horn is blown in the synagogues. When God hears the sound of the ram's horn, they pray that he would have pity according to his promise, that all his seed should be saved; for every Jew prides himself as being a child of Abraham. The purport of the new-year's day is this: they keep it for two days in succession, according to the tabernacle notion, on the supposition that they have lost one day in their reckoning.

Now this is the firm belief of every Jew in the world: when a Jew is born, the angels of God, that is to say two, one to preside over evil, and one over good deeds; each angel has got a measure, one for evil deeds, and one for good deeds; therefore, whatever measure is full first, is the sign. So each presiding angel brings, in the course of the year, his account before God; then, on new-year's day, God decrees who shall live or who shall die the following year; for you will find as I proceed, that God may alter his decree, although either of the measures may be full. It is a rule among ninety-nine Jews out of every hundred, that if it should so happen, that any family contention, of any description, should exist at those times, they make friends, and even if any law-suit be pending among them, they stop all proceeding; as they ask, How can

they expect God to forgive them, if they do not forgive one another? So that it frequently occurs, that law-suits are postponed, and that only, until the day of atonement is past.

They are taught by the Rabbies to believe, that God delights for them to provide good food for their festivals, such as meat, fish, and wine, for they contend that the soul of man is holy, the property of God, and he being heavenly, and the body earthly, they compare the body to a tenement, in which the soul dwells, and as it is well known according to nature, every tenant, whether he be high or low, likes to dwell in a comfortable house, having every conveniency; so, upon the same ground by the Jews feeding their body well, keeping up their strength, they consider the soul delights in it. Psalm lxiii. 5. —“My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips.”

I must not omit to inform my readers, that in this kingdom there are not synagogues enough to accommodate the whole body of the Jews, provided they were to congregate the year round, as they do on their set festivals; for it often occurs that seat-holders in the synagogue do not attend, except on these occasions; such as new-year's day—day of atonement—the feast of the tabernacles—passover—and pentecost; although, in many respects, the expenses to some private individuals for their seats, &c. &c. which I shall treat more largely upon hereafter, amount, very frequently, as high as forty and fifty pounds yearly: for it is a form amongst

the seat-holders to be called up to have a portion of the scriptures read to them on *particular Sabbaths*; and as their attendance is not regular, the secretary of the synagogue, when it comes to their rotation, apprizes them of it, by summons, that their presence is expected at the synagogue, under a certain fine for non-attendance. And according to the rules and regulations of the synagogue, it often happens that many of them reside at distances from their places of worship, so between the intermediate times of the year those that cannot afford to rent a seat, occupy those seats indiscriminately; therefore, as the Jews congregate on their particular festivals, such as passover—new-year's day—and the year of atonement, every travelling Jew, and distant householder makes it a point of conscience, if possible, to be present at their nearest synagogue on those particular times, when the Jews congregate in set places in different parts of the kingdom, such as London, Exeter, Bath, Bristol, Liverpool, Manchester, Plymouth, Falmouth, &c. &c.

I must not omit to mention this also, that as the greatest body of them cannot find accommodation in London, they have temporary places fitted up for service, and for this temporary accommodation, they pay a trifle, which just covers the expenses for the fitting up. Such as have it not in their power, have their sittings free of expense. It is delightful in the extreme to see the love and lenity that is manifested towards each other amongst the Jews, knowing that they cannot, or do not receive it from the world at large: being despised

and rejected among all nations. Among the poor and rich, young and old, there is such brotherly love which no tongue can express, and which is more particularly manifested on new-year's day, under the idea that God is sitting on his judgment-seat to try every Jew; for on that day their doom is fixed by God; that is to say, who shall live, or who shall die, the following year, and in what manner they shall depart this life; those that shall die by fire—by water—by famine—by sword—or pestilence, &c. &c. On this day of the new year, children go to their parents, relations and friends, neighbours and acquaintances; they make a point to meet each other, and greet each other with this salutation, as it is customary in this season to hail each other with these words, “May you be inscribed for a happy year;” (which puts one in mind at a court of assizes, as prisoners when they are arraigned at the bar, generally the clerk of the arraigns says to the prisoner, “Will you be tried by your God and your country?” The prisoner generally says, “I will be tried by my God and country;” when it is the custom for the clerk of the arraigns to make this reply, “May God send you a happy deliverance”).

My dear readers, it is well known to each one who has the least spark of Christianity, if we do not persevere in the precepts laid down by our Saviour, the longer they live without repentance, the more sin will multiply upon us; but according to the Jewish precepts and law laid down in the Talmud, Megillah, Mishna, &c., no Jew can have

more than one year's sin to answer for, or two year's at farthest; for this reason, that on the new-year's day, God forgives every Jew his sins and trespasses, except those who are doomed to die the following year. So on that ground, the reader will perceive, that the Jew who is appointed to die, although God has doomed him to death, yet, let it be remembered, according to their idea, sentence is not finally passed upon them until the day of atonement; and even if he were not to depart this life within two or three days before the next new-year's day following, then at most he cannot have more than two year's sins to answer for. Every Jew prays within himself, "If I am doomed to die this year, may I die early, that my sins may not multiply upon me."

Let it be remarked, that the evening preceding the first day of Tisri, the Jews commence their reckoning, and calculate the times and seasons the same now as they did in days of old; viz. *hours* and *watches*. The day they reckon from sunrise to sunset, and divide it into twelve equal parts: the night from sunset to sunrise, and divide that also into equal parts, and call them the first, second, third, and fourth *watches*. The first watch from sunset to the third hour of the night. The second or middle watch, from the third hour to the sixth. The third watch, or cockcrowing, from the sixth to the ninth. The fourth, or morning watch, from the ninth hour to sunrise—as you will find in Gen. i. 5. —“And God called the light day, and the darkness he called night, and the evening and the morning

were the first day." Time is reckoned from evening to morning; for even at present times, one half hour before the sun sets is reckoned for a day; so on the same ground, a half hour, or a quarter after the sun rises in the morning is reckoned for a day. For we read, that Christ was three days in his grave; he was taken down from the cross at the ninth hour, and was buried before sunset, which, upon a fair calculation, from the time he was taken down from the cross, until the time he was put into the sepulchre, could not be long before sunset; still, if only a quarter of an hour, or at farthest one hour, yet it is reckoned for a day. You read that on the third day Christ rose early in the morning, which is still reckoned for a day. At the present time every male child is circumcised on the eighth day; for instance, if a mother should give birth to a male child, we will say on a Monday, ten minutes before the sun sets, then the child is circumcised on Monday the eighth day following; but if the child be brought forth ten minutes after sunset, then the child is circumcised on Tuesday the eighth day following.

Perhaps it may be said by the world at large, that the Jews are more nice than wise: I have oftentimes prayed to God, that those who call themselves Christians, would be as strict in the gospel of Jesus Christ as the Jews are to the law. It must be remarked that the Jewish sabbath commences on the Friday evening at sunset: now consider—in the winter season, when the days are at the shortest period, the sabbath commences at four o'clock, and

remains so for about eight weeks; as the days lengthen they rise an hour, until it comes to seven o'clock, the evening service commencing at sunset. The evening preceding the new-year's day, the Jews go to synagogue for divine worship, and here I shall introduce some part of the service. They commence with—

“ O Lord! open thou my lips, that my mouth may declare thy praise.

“ Blessed art thou, O Lord, our God, and the God of our ancestors; the God of Abraham; the God of Isaac; and the God of Jacob; the great mighty and tremendous God; O most high God! bestower of gracious favors: possessor of all things: who remembereth the piety of the Patriarchs; and who in love will send a Redeemer to their posterity for the sake of his name. Mark us for life, O King! who delighteth in life, for thine own sake, O God of life, O King! thou art our supporter, our Saviour, and shield. Blessed art thou, O Lord! the shield of Abraham.

“ O Lord, thou art mighty for ever: thou art the restorer of life to the dead, yea, mighty in salvation; thou sustaineth the living by beneficence; quickeneth the dead with great mercy; supportest the fallen; and healest the sick; releasest the captive, and upholdest thy faith with those who sleep in the dust: who is like unto thee, O mighty Lord! who can resemble thee, O King! who dost order death, and restorest to life, and causeth salvation to spring forth; who is like unto thee, O merciful Father, who in mercy remembereth to decree life to his creatures.

And truly dost thou cause the dead to return to life, blessed art thou, O Lord! who revivest the dead.

“Thou art holy, and thy name is holy; and the saints shall daily praise thee.

“O Lord, our God! deign so to impress thine awe over all thy works; and thy dread over all thou hast created, that all thy works may fear thee, and all creatures bow down before thee; may they all form one band to perform thy will with an upright heart, convinced as we are, O Lord, our God, that dominion is thine; might in thy hand; power in thy right hand; and that thy name is awful over all which thou hast created.

“Thus, O Lord, grant honor unto thy people; applause unto those who fear thee; hope unto those who seek thee; and confidence unto those who pant for thee; joy unto thy land; gladness unto thy city; a renewal of the dominion of David thy servant, and an ordination of splendor for the son of Jesse, thine anointed, speedily, even in our days.

“And this shall the righteous behold, and be glad; the upright exult, and the saints rejoice in song; iniquity shall shut its mouth, and all wickedness vanish as smoke, for thou wilt remove the dominion of vice from the earth.

“Then, O Lord! wilt thou alone reign over all thy works in Mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary, as it is expressed in thy holy writ: ‘The Lord reigneth for ever, even thy God, O Zion! from generation to generation.’—Hallelujah!

“Holy art thou, and awful is thy name; and there

is no God besides thee, as it is written : ‘And the Lord of Hosts shall be exalted in judgment ; and the Holy God shall be sanctified through righteousness.’ Blessed art thou, O Lord, our Holy King!

“Thou hast chosen us from all people ; thou hast loved us, been pleased with us, and hast exalted us above all nations ; sanctified us with thy commandments, and brought us near unto thy service, O our King ! yea, even by thy great and holy name, hast thou denominated us.”

[If any of the holidays be on Saturday night, the following is added].

“Thou hast made us acquainted, O Lord, our God ! with thy righteous judgments ; and taught us to execute the statutes of thy pleasure ; yea, thou hast given unto us, O Lord, our God ! righteous judgments, and the law of truth ; statutes and excellent commandments. Thou didst also put us in possession of seasons of joy, sacred holidays, and freely devoted festivals ; thou also didst cause us to inherit the sacred delight of the sabbath, the glory of the holidays, and the enjoyment of regular festivals. Thou, O Lord, our God ! hast made a distinction between the holy, and the profane—between light and darkness—between Israel and the nations—between the seventh day and the six days of work—between the sanctification of the sabbath, and the sanctification of the holidays, hast thou made a difference ; and the seventh day from the six days of work, hast thou separated as sacred, and thou hast separated and sanctified thy people Israel with thy holy consecration.

“And with love hast thou given us, O Lord, our God! [on the sabbath, say, the sabbath-day], this day of memorial, the day of sounding the horn [on the sabbath, say, the memorial of sounding the horn], an holy convocation, in commemoration of the departure from Egypt.

“Our God, and the God of our fathers! grant that our memorial, and our appointment—the memorial of our fathers—the memorial of the Messiah, the son of David thy servant—the memorial of Jerusalem, thy holy city, and—the memorial of all thy people the house of Israel may ascend, arrive, approach, be seen, accepted, heard, visited, and remembered in thy presence, for our happy deliverance, with favor, grace and mercy, life and peace, [if on the sabbath, say, on *this* sabbath day], on *this* day of memorial. Be mindful of us thereon, O Lord, our God! for our good, visit us thereon with a blessing, and save us thereon to enjoy life; and according to thy word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are constantly bent towards thee, O God! who art a gracious and merciful King.

“Our God, and the God of our ancestors! reign thou in thy glory over the whole world; and let thy majesty be exalted over the whole earth. O shine forth in the glory of thy supreme power over all the inhabitants of thy terrestrial world; so that every production may be sensible of thy being its fabricator; and every thing formed understand that thou hast formed it; then shall all who have breath in

their nostrils declare, the Lord God of Israel reigneth, and his dominion ruleth over all. [If on the sabbath day, say, our God, and the God of our fathers, O graciously accept our resting]. Sanctify us with thy commandments, grant thy law to be our portion ; sanctify us with thy beneficence, and cause us to rejoice in thy salvation. [If on the sabbath, say, make us, O Lord, our God, inherit thy holy sabbath, with all due love and delight, and grant that Israel, who sanctify thy name, may have rest thereon]. O purify our hearts to worship thee with earnestness, for thou, O Lord, art truth, and thy promise is true, and remaineth for ever. Blessed art thou, O Lord, King of the whole earth, who sanctifiest the sabbath to Israel and the day of memorial.

“Be favorable, O Lord, our God ! unto thy people Israel, and unto their prayers ; restore the service to the oracle of thine house ; and may the offerings of Israel, and their prayers be accepted by thee with love and favor ; and the worship of thy people Israel be ever pleasing unto thee.

“O may our eyes behold thy return to Zion in mercy. Blessed art thou, O Lord ! who restoreth his glory unto Zion.

“For all these mercies shall thy name, O, our King ! be continually praised and exalted for ever and ever. O vouchsafe to inscribe all the children of thy covenant for a happy life.

“And all the living will ever give thanks unto thee, and praise thy name with earnestness, O God ! who art our salvation and help for ever. Blessed

art thou, O Lord ! goodness is thy name, and unto thee it is fitting to render acknowledgments.

“We make our acknowledgments unto thee, for thou art the Lord, our God ! and the God of our ancestors for evermore ; the rock of our life, and the shield of our salvation art thou during all generations. We will render thanks unto thee, and declare thy praise for our lives, which are at the disposal of thine hand ; for our individual souls, which are in thy care ; for thy miracles, which we daily experience, and for thy wonders and thy kindness, which at all times, at morn, noon and eve, are dispensed unto us. Thou art good ; yea, thy compassion never fails ; thou art merciful, and thy kindness never ceases ; ever more do we put our trust in thee.

“We make our acknowledgments unto thee, for thou art the Lord, our God, and the God of our ancestors, the God of all flesh, our Creator, Creator of all at the beginning. Be blessings and thanksgivings ascribed to thy great and holy name, for having preserved our lives, and hitherto supported us. Thus do we beseech thee to grant life unto us in future, and to assemble our dispersed in the courts of thy sanctuary, that we may observe thy statutes, do thy will, and serve thee with an upright heart, O thou blessed God of thanksgivings !

“Our God, and the God of our ancestors ! O bless us with that three-fold benediction expressed in the

law, as written by the hands of thy servant Moses, and pronounced by Aaron, and his sons the priests, the sanctified people ; saying, ‘the Lord bless and preserve thee.’ [*Cong. O grant it, for the piety of Abraham*]. ‘The countenance of the Lord shall shine upon thee, and be gracious unto thee.’ [*Cong. O grant it, for the piety of Isaac*]. ‘The Lord will turn his countenance towards thee, and put thee in peace,’ [*Cong. O grant it, for the piety of Jacob*], and give peace unto Israel. O thou who art mighty in the highest heavens, dwelling in power, who art peace, and whose name is peace ; mayest thou be pleased to grant unto us, and to all thy people, the house of Israel, life and blessings for permanent peace.

In the morning, say :

“O grant peace, happiness, and blessings ; grace, favors, and mercy unto us, and unto all thy people Israel ; bless us, even all of us together, O our Father ! with the light of thy countenance, for by the light of thy countenance, thou hast given us, O Lord, our God ! the law of life, gracious love, righteousness, blessing, mercy, life, and peace ; and may it please thee to bless thy people Israel at all times.

In the afternoon and evening, say :

“O grant thy people Israel, everlasting peace ; for thou, O King, art the Lord of peace ! may it be pleasing in thine eyes to bless thy people Israel at all times, and in all seasons, with thy peace.

“In the book of life, blessing, peace, and good maintenance. O let us, and all the house of Israel, be by thee remembered, and inscribed to enjoy a peaceful and happy life. Blessed art thou, O Lord! who maketh peace.

“O, my God! guard my tongue from evil, and my lips from uttering deceit. Towards those who curse me, be my soul as dumb; and towards all, be it as humble as the dust. Open my heart to the reception of thy law, that my soul may pursue thy commandments. O frustrate, speedily, I beseech thee, the devices, and destroy the machinations of all those who imagine evil against me. O grant it for the sake of thy name; grant it for the puissance of thy right hand; grant it on account of thy holiness; grant it for the honor of thy law: that thy beloved may be revealed. Let thy right hand save, and do thou answer me. May the words of my mouth, and the meditations of my heart be acceptable in thy presence, O Lord, my Rock, and my Redeemer! May he who establisheth peace in his high heavens, grant peace unto us, and all Israel; and say ye, Amen.

“May it please thee, O Lord, our God! and the God of our fathers! that the holy temple may be soon rebuilt in our days; and to determine thy law to be our portion. And there will we worship thee with awe, as in days of old and former years; and the offering of Judah shall be agreeable to the Lord, as in the days of old, and former years.

“Our Father, our King! we have sinned before thee.

“Our Father, our King! lo! we have no Sovereign but thee.

“Our Father, our King! O be kind unto us, for the sake of thy name.

“Our Father, our King! O renew a happy year for us.

“Our Father, our King! O cause the annihilation of all severe decrees against us.

“Our Father, our King! annul the devices of those who hate us.

“Our Father, our King! frustrate the counsel of our enemies.

“Our Father, our King! exterminate every oppressor and adversary from afflicting us.

“Our Father, our King! close the mouths of our adversaries and accusers.

“Our Father, our King! extirpate pestilence, sword, famine, captivity, destruction, (and the plague), from affecting the children of thy covenant.

“Our Father, our King! withhold the plague from thine heritage.

“Our Father, our King! pardon and forgive all our iniquities.

“Our Father, our King! blot out and put away our transgressions, and our sins from before thine eyes.

“Our Father, our King! O, in thine abundant mercy, erase all records of our sins.

“Our Father, our King! restore us, by a perfect repentance, unto thy presence.

“Our Father, our King! O grant complete recovery to the sick of thy people.

“Our Father, our King! rend the decree of our condemnation.

“Our Father, our King! let us be marked by thee with kind remembrance.

“O, our Father, our King! inscribe us on the book of happy life.

“O, our Father, our King! inscribe us in the book of redemption and salvation.

“O, our Father, our King! inscribe us in the book of maintenance and sustenance.

“O, our Father, our King! inscribe us in the book of merit.

“Our Father, our King! inscribe us in the book of pardon and forgiveness.

“Our Father, our King! O cause salvation speedily to spring forth for us.

“Our Father, our King! exalt the horn of thine anointed.

“Our Father, our King! exalt the horn of thy people Israel.

“Our Father, our King! fill our hands with thy blessings.

“Our Father, our King! fill our storehouses with plenty.

“Our Father, our King! hear our voice; spare and compassionate us.

“Our Father, our King! accept our prayers with mercy and favor.

“Our Father, our King! open the gates of heaven to our prayers.

“Our Father, our King! O dismiss us not fruitlessly from thy presence.

“Our Father, our King! remember that we are but dust.

“Our Father, our King! may this hour be one of mercy, and a time of favor in thy presence.

“Our Father, our King! have pity upon us, upon our children, and our infants.

“Our Father, our King! grant our supplications for the sake of those who were martyrs for thy holy name.

“Our Father, our King! O grant them for the sake of those who were slaughtered for the asser-
tion of thy unity.

“Our Father, our King! grant them for the sake of those who went through fire and water for the sanctification of thy name.

“Our Father, our King! avenge in our sight the blood of thy servants which hath been spilt.

“Our Father, our King! O grant them for thine own sake, if not for our’s.

“Our Father, our King! grant them for thine own sake, and save us.

“Our Father, our King! grant them for the sake of thine abundant mercy.

“Our Father, and our King! grant them for the sake of thy great, mighty, and tremendous name, by which we are denominated.

“Our Father, and our King! be gracious unto us and answer us, although we have no merit: O deal charitably and mercifully with us, and save us.”

When the master of the house comes home from the synagogue, they are prepared for the festival supper. It is a custom which prevails among the Jews at

the present day, the same as in the days of our Lord, that no Jew will sit down to meals with unwashed hands. St. Mark vii. 1, 2, 3.—“Then came together unto him the Pharisees and certain of the Scribes, which came from Jerusalem; and when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault; for the Pharisees and all the Jews, except they wash their hands, oft eat not, holding the tradition of the elders.” Having washed their hands they say this prayer: “Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with thy commandments, and commanded us to wash our hands.” Then they seat themselves round the table, and the master of the house says with an audible voice the sanctification for the new year. When the festival occurs on the sabbath, he begins thus, “On the sixth day the heavens and the earth were finished, and all their host. And on the seventh day God ended his work, which he had made. And God blessed the seventh day, and sanctified it; because thereon did God rest from all his works, which he had created and made.”

When the festival occurs on week days he begins with—

“Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine!

“Blessed art thou, O Lord, our God; King of the universe! who hast selected us from all people; exalted us above all other nations; and sanctified us with thy commandments. Thou, O Lord, our God! hast in love appointed for us [on sabbath, say, this

sabbath day, and] this day of the memorial : a day, (the memorial of sounding the horn—an holy convocation in love), a memorial of the departure from Egypt ; for thou hast made choice of us, and sanctified us above all other people : thy word is truth and exists everlasting. Blessed art thou, O Lord ! the Sanctifier of [the sabbath and] Israel, and the day of memorial.”

If the festival occurs on Saturday night, the light is used, and the following blessing said :

“ Blessed art thou, O Lord, our God ; King of the universe ! who created the light of the fire.

“ Blessed art thou, O Lord, our God ; King of the universe ! who hast made a distinction between the holy and the profane—between light and darkness—between Israel and the nations—between the seventh day and the sixth days of the week—between the sanctification of the sabbath, and the sanctification of the holidays, hast thou made a difference. And the seventh day from the six days of work, hast thou appointed as sacred ; and thou hast separated and sanctified thy people Israel with thy holy consecration. Blessed art thou, O Lord ! who maketh a distinction between the sacred and profane.

“ Blessed art thou, O Lord, our God ; King of the universe ! who hast preserved our lives, sustained us, and brought us to the enjoyment of this season.”

After the sanctification is performed, the master of the house breaks bread ; (which observe, must be bread that has not been cut), he cuts it into halves

and parts, distributes it in equal portions, not less than the size of an olive, to each of the family at table, and says a short prayer ; but particularly on the two nights of the new year : also a piece of sweet apple is dipt in honey, and given to each, when this blessing is pronounced, "Blessed art thou, O Lord, our God ; King of the universe ; Creator of the fruit of the tree !" And the following ejaculation is added, "Be it thy will, O Lord, our God, and the God of our ancestors ! to renew this year unto us with sweetness, like unto honey."

After supper the following prayer is used, and termed *Grace after meals*.

Psalm the cxxxvii. is first read ; but on the sabbath and holidays Psalm the cxxvi. It is then the custom for the person who says grace, to begin thus : "Masters, we will say grace." Then the company answer, "Blessed be the name of the Lord, from henceforth and for evermore !" If there are ten or more present, he who says grace, begins with "We will bless our God, of whose gifts we have eaten." The others answer, "Blessed be our God, of whose gifts we have eaten, and through whose goodness we live." To which the first replies, "Blessed be our God of whose gifts we have eaten, and through whose goodness we live." If but three eat at one table, he who says the grace begins with, "We will bless Him of whose gifts we have eaten." The others answer, "Blessed be He of whose gifts we have eaten, and through whose goodness we live." To which the first replies, "Blessed be He of whose gifts we have eaten, and through whose goodness

we live. Blessed is he and blessed his name.” If but one or two persons are present they begin thus, “Blessed art thou, O Lord, our God, King of the universe ! thou art he who doth feed all the world with kindness ; with grace ; with favor ; and with mercy : who giveth food to every creature, and whose mercy endureth for ever ; this, through his abundant goodness, hath never failed us ; nor will it ever fail us, even to eternity ; because of his great name ; for he is the God who feedeth and sustaineth all ; who dealeth beneficently with all : and who provideth food for all the creatures he hath created. Blessed art thou, O Lord ! who feedeth all.

“We will give thanks unto thee, O Lord, our God ! that thou didst cause our ancestors to inherit that desirable good and ample land ; that thou didst bring us forth from the land of Egypt ; and didst redeem us from the house of bondage ; as well as for thy covenant which thou hast sealed in our flesh ; for the law which thou hast taught us, and for thy statutes which thou hast made known unto us : also for the life, kindness, and mercy, which thou hast graciously bestowed on us, and for the edible food wherewith thou dost continually feed and sustain us every day, at all times, and at all hours.

“Verily, for all these things, O Lord, our God ! do we give thanks unto thee, and bless thee ; thy name shall be continually praised by the mouth of all living ; for ever and ever, according as it is written, ‘ When thou hast eaten, and art satisfied, then shalt thou bless the Lord, thy God ! for the good

land which he hath given for thee.' Blessed art thou, O Lord! for the gift of the land, and for the food.

"Have compassion, we beseech thee, O Lord, our God! on thy people Israel; on Jerusalem, thy city; on Zion, the residence of thy glory; on the kingdom of the house of David, thine anointed; and on the great and holy habitation which was consecrated to thy name. Our God, our Father! O, 'tend us, feed us, maintain, support and liberate us. Liberate us speedily, O Lord, our God! from all our troubles; and oblige us not, O Lord, our God! to be dependent on gifts from flesh and blood; nor on their loans; but only on thy full, open, holy, and extended hand, so that we may never be put to shame, nor ever be confounded."

On the Sabbath, say:

"Be pleased, O Lord, our God! to felicitate us by the commandments, even in the commandment of the seventh day; the great and holy sabbath: for this day is deemed great and holy in thy presence, whereon we are to rest an affectionate quiet, according to the command of thy will: grant, O Lord, our God! that we be at ease; that no trouble, sorrow, or affliction, affect us on the day of our rest. Permit us, O Lord, our God! to behold the consolation of Zion, thy city; and the rebuilding of Jerusalem, thy holy city; for yea, thou art the Lord of salvation, and the Lord of consolations!"

On the new moon and festivals, say:

"Our God, and the God of our Fathers! grant that our memorial, and our appointment—the me-

memorial of our fathers—the memorial of the Messiah, the son of David, thy servant—the memorial of Jerusalem, thy holy city, and the memorial of all thy people the house of Israel; may arrive, ascend, approach, be seen, accepted, heard, visited, and remembered in thy presence, for our happy deliverance, with favor, grace and mercy, life and peace. [*On the new moon, say:*] on this first day of the month. [*On passover, say:*] on this day of the feast of unleavened bread. [*On the feast of tabernacles, say:*] on this day of the feast of tabernacles. [*On the eighth day of the feast, say:*] be mindful of us thereon, O Lord, our God! for our good; visit us thereon with a blessing; and save us thereon, to enjoy life; and according to thy word of salvation and mercy, have compassion, and be gracious unto us. O, have mercy upon us, and save us, for our eyes are constantly bent towards thee, O God! who art a gracious and merciful King!

O, rebuild the holy city Jerusalem, speedily, even in our days. Blessed art thou, O Lord! the merciful builder of Jerusalem.

“Blessed art thou, O Lord, our God!—King of the universe—O God, our Father!—King!—our Strength!—Creator!—Redeemer!—our sacred One!—the sacred One of Jacob!—our Pastor!—the Shepherd of Israel!—the beneficent King! who dealeth benevolently with all:—the God who, day by day, hath ever evinced, doth still, and ever will evince, kindness unto us. He hath, he doth, and ever will deal bountifully with us; granting us peace—favor—mercy—enlargement—deliverance—prosperity—

blessing—salvation—consolation—maintenance and sustenance—and of mercy—of life—of peace, and of happiness. O, may he never let us be in want!

“May He who is most merciful, reign over us for ever, and ever. May He who is most merciful, ever be praised in heaven, and on earth. May He who is most merciful, be adored throughout all generations; be for ever glorified amidst us; and be honored amongst us to all eternity, and throughout all the world. May He who is most merciful, enable us to be respectably maintained. May He who is most merciful, break the yoke of captivity from off our necks, and lead us to our land upright. May He who is most merciful, send us abundant blessing in this house, and on this table on which we have eaten. May He who is most merciful, send unto us Elijah, the prophet, of blessed memory, who shall bring us the good tidings of salvation and consolation. May He who is most merciful, *bless my honored father, the master of this house; and my honored mother, the mistress thereof; their household; their children, and all that belongs to them; us, and all belonging to us; even as our ancestors, Abraham, Isaac, and Jacob, were blessed with all and every good; thus also may He bless us altogether with a complete blessing; and let us say, *Amen*.

“O may (his and) our merit be in heaven adjudged to deserve a peaceful preservation, may we receive a blessing from the Lord, and justification

* This form must be changed according to circumstances.

from the God of our salvation; and may we find grace and a favorable understanding in the sight of God and man."

On the sabbath.

"May He who is most merciful, cause us to inherit the day which is all sabbath, and rest of everlasting life."

On the new moon.

"May He who is most merciful, renew the month for us as a benefit, and as a blessing."

On the festivals.

"May He who is most merciful, cause us to inherit the day that is completely good."

On the new-year's day.

"May He who is most merciful, renew this year for us in happiness and blessings."

On tabernacles.

"May He who is most merciful, raise up for us the tabernacle of David, which is fallen.

"May He who is most merciful, make us worthy to behold the days of the Messiah; and of eternal life in the future state. May He who enhanceth the salvation of his King, and sheweth mercy to his anointed, to David and his seed, for ever. May He who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye, *Amen*.

"Fear the Lord, ye his saints, for there is no want to those who fear him. The young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Praise ye the Lord, for he is good; for his mercy endureth for ever. Thou openest thine hand and satisfiest the desire of

every living thing. Blessed is the man who will trust in the Lord, and the Lord will be his trust. I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. May the Lord give strength to his people, may the Lord bless his people with peace."

In the morning of the day of the new year, the congregation assemble at six o'clock. The service generally lasts six hours. The forms and customs, I shall mention in their proper place; but this I must not omit to mention at the commencement of this work. I have already observed, that the ram's horn is blown in the synagogue morning and evening for eight and twenty days before new-year's day—generally after the service. At this period, there is no precise rule as to how many times it should be blown.

On the new-year's day there are regular rules to be attended to for blowing the horn, as the congregation do not break their fast until the ceremony is over. If I were to state the whole ceremony on this point, it would tire my readers, and not edify them: although there is a great stress laid upon it by the Jews. It must be observed, that the females are not reckoned of the congregation for a token. In the synagogue, the males and females are apart: the males worship in the body of the synagogue; and the females in the gallery, merely as spectators. In the gallery, there is a kind of lattice-work before them, which prevents them seeing the male congregation distinctly. Although they are not considered any part of the congregation, they are not forbid

joining in prayers ; but with this injunction—their voice must not be heard in the synagogue. Many of the Christian world have gone so far as to say, that they have been given to understand, that it is an idea among the Jews, that a female has no soul, which is a mistaken notion. This I shall explain in its due place. If a female says her prayers, neither good nor harm will result from it.* But remember, although the Jewesses are exempted from the congregational prayers, it is not so with their forms and customs. It must be said, to the credit of the Jewesses, that in many respects they adhere more strictly to the forms and customs, than even the males.

I will mention a circumstance that occurs likewise on the morning of the new-year's day, which is called the feast of the trumpets. Numbers xxix. 1.—“And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.” And therefore immediately after the portion of the law and the prophets has been read, and the prayer said for the prosperity of the government under which they dwell, they blow the trumpet, which is made of a ram's horn, saying the following grace: “Blessed art thou, O Lord, our God; King of the universe! who hath sanctified us with his commandments, and commanded us to hear the sound of the trumpet. Blessed art thou, O Lord, our God; King of the universe! that he

* This is the idea of the Rabbies.

hath let us live, and hath subsisted us, and hath let us arrive to this season.”

This also I mention for the information of my readers, and likewise to shew the strictness and the adherence of the Jewesses to the customs. It must be understood, that in all towns in this kingdom, London excepted, the synagogues will accommodate the resident Jews; but the synagogues in London will not contain the tenth part of the females. Therefore, as the Jewesses dare not break their fast in the morning of the new-year's day, unless they hear the sound of the trumpet, it is customary in different parts of the towns where Jews reside in a large body, that many of them open their houses for the accommodation of the Jewesses.

To those Jews who are able and thought worthy to blow the ram's horn, intimation is given, and in what place it is to be blown. No one, unless he is an eye-witness to the bustle of their going to the different places appointed for blowing the horn, can form an idea of it; for every female above the age of twelve, becomes duty bound, to attend to hear the sound. For tradition requires the body of the Jews at large, to make use of a trumpet, made of a ram's horn; beseeching the Almighty to be propitious to them, in remembrance and through the merits of that great event, as mentioned in Numbers x. 10.—“Also in the day of the gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a

memorial before your God: I am the Lord your God." Let it be observed, after the blowing of the trumpet in the synagogue, the congregation say, with a loud voice, the following verse, "Happy is the people that knows the joyful sound! O Lord, in the light of thy countenance shall they walk!" Then commences the Liturgy, by praying and beseeching the Almighty, that he would be pleased to have compassion on them, through his abundant mercies; and likewise on the sanctuary, and to build it quickly, and to make the glory thereof great, and to manifest the glory of his kingdom over us speedily; and to gather our dispersions from among the heathens, and bring us together, from the sides of the earth, and to conduct us unto his city of Zion, with songs, and unto Jerusalem, the habitation of his sanctuary with everlasting joy; and there we will perform unto him the offerings of our duty; the continual sacrifices according to their order, and the additional sacrifices of this day of memorial, we will perform and offer before him in love; according to that he hath written to us in his holy law, by the hand of his servant Moses, Numb. xxix. 1., saying, "And in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs, of the first year, without blemish: and their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a

ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a sin offering, to make an atonement for you: besides the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offering, according to their manner, for a sweetsavour, a sacrifice made by fire unto the Lord."

The following portion of the Liturgy, which I have selected, I hope will be highly edifying to my readers.

"Thou hast chosen us from all people; thou hast loved us, been pleased with us, and hast exalted us above all nations; sanctified us with thy commandments, and brought us near unto thy service, O, our King! yea, even by thy great and holy name hast thou denominated us.

"Then, O Lord! wilt thou alone reign over all thy works in Mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary; as it is expressed in thy holy writ, 'The Lord reigneth for ever, even thy God, O Zion! from generation to generation.' Hallelujah.

"Holy art Thou, and awful is thy name; and there is no God besides thee; as it is written, 'And the Lord of hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness.' Blessed art thou, O Lord! holy King.

"And this shall the righteous behold, and be glad; the upright exult, and the saints rejoice in song; iniquity close its mouth, and all wickedness vanish as smoke, for thou wilt remove the dominion of vice from the earth.

“But on account of our sins have we been exiled from our country, and conveyed from a distance from our own land; so that we are not able to go, appear, and worship before thee, or to perform our duties in the house of thy choice, even in that magnificent and holy house distinguished by thy name; because of the power which has been stretched against thy sanctuary. May it be thy pleasure, O Lord, our God, and the God of our fathers, most merciful King! to return unto us with thine abundant blessings, to compassionate us, and thy sanctuary; O rebuild it speedily, and exalt its glory. Our Father, our King! O manifest the glory of thy kingdom over us speedily; shine forth, and exalt thyself in the sight of all living; gather our dispersed from among the nations, and assemble our outcasts from the extremities of the earth; conduct us unto Zion, thy city, with joyful song, and unto Jerusalem, thy holy temple, with everlasting joy. And there in thy presence, will we prepare the offerings enjoined upon us; the daily offerings according to their order, and the additional sacrifice of the day of memorial, will we also observe, and offer unto thee with due love, according as thou hast from thy glorious mouth, caused to be written for us in thy law by the hands of thy servant Moses.

“It is incumbent upon us to praise the Lord of all; to magnify the Creator of all beginning; for he hath not made us like unto other nations and countries, nor disposed us in the manner of other families of the earth; neither hath he appointed our portion like unto their's, nor our lot like all their

multitudes. For we bend the knee, worship, and make our acknowledgments to the presence of the supreme King of Kings! the holy and blessed Being! He who stretched out the heavens, and laid the foundations of the earth; the throne of whose glory is in the heavens above, and the residence of whose might is in the celestial heights. He is our God, and there is no other, our King is TRUTH, and there is none besides him; as it is written in his law, 'Know, therefore, this day, and reflect in thine heart, that the Lord He is God, in heaven above, and on the earth beneath: there is none else.'

"We will, therefore, place our hope in the Lord, our God! speedily to behold thy glorious power, removing the abominations out of the earth, and causing all the idols to be utterly destroyed, that the universe may be established under the Almighty government; and all flesh may invoke thy name, and all the wicked of the earth turn unto thee; then shall all the inhabitants of the world know and acknowledge that unto thee every knee must bow, and every tongue swear; before thee, O Lord, our God! shall they kneel and fall prostrate; they shall ascribe honor to thy glorious name, and all shall take upon themselves the duties due to thy dominion; and thou wilt speedily reign over them for ever and ever. For the kingdom is thine, and in eternal glory wilt thou reign; as it is written in thy law, 'The Lord shall reign for ever!' And it is also expressed, 'And the Lord shall be King over all the earth, on that day will it be acknowledged that the Lord is One, and his name One!' And it is said, He

hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a King within him.' It is also said, 'And he was King in Tishurun, when the heads of the people and the tribes were gathered together.' And amongst thy holy words is it written, saying, 'For the kingdom is the Lord's, and He is Governor among the nations.' And it is also said, 'The Lord reigneth, he is clothed with Majesty, the Lord is clothed with strength, wherewith he hath girded himself; and so arranged the universe, that it may not be unfixed.' And it is said, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors! that the King of glory may come in. Who is the King of glory? The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates! even lift them up ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of hosts! He is the King of glory. Selah.' And by the hands of thy servants, the prophets, it is written, saying, 'Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last; and besides me, there is no God.' And it is said, 'And deliverers shall go up to Mount Zion to judge the Mount of Esau, and the Kingdom shall be the Lord's.'

"It is thou who bearest in mind all the works of the universe, and visitest all original formations: in thy presence stand revealed all hidden things, and all the mass of primeval secrets: there is no forgetfulness before thy holy throne, nor any thing

secret from thine eyes ; thou recordest every transaction, and the view of all created beings is never concealed from thee—all is manifest and evident in thy presence, O Lord, our God ! thou supervisor and inspector of all things, to the end of all generations : whenever thou dost think fit to bring forth the decree and memorial for the visitation of every soul breathing ; then dost thou bring to remembrance a multitude of actions, and a multitude of creatures without limit. From the beginning hast thou made this known, and from aforetime hast thou revealed it, that on this day was the commencement of thy work—this the memorial of the first day of the creation : it is a statute unto Israel, an ordination of judgment of the God of Jacob. Thereon is the fate of the different countries decreed, which is to be visited with the sword, and which blessed with peace ; which afflicted with famine, and which enriched with plenty ; yea, even thereon are all creatures also visited, to be marked for life or for death. Who is not visited on this day ! when the memorial of all creation cometh before thee : the works of man and his appointments ; the deeds and habits of man ; his thoughts and dexterous counsel ; nay, the very motive of his actions. Happy the man who is not forgetful of thee ; and the son of man who stedfastly believeth in thee ; for those who earnestly seek thee, shall never stumble, nor those who confide in thee never be ashamed ; yea, the memorial of all creation cometh before thee, and thou searchest all their actions. Thou didst likewise remember Noah with affection,

and didst visit him with salvation and mercy. And when thou didst bring the waters of the deluge to destroy all flesh, for their evil deeds, then did the reminiscence come before thee, O Lord, our God ! that his seed should be multiplied as the dust of the earth, and his offspring as the sand of the sea ; as it is written in thy law, ‘And God remembered Noah and every living creature, and all the cattle that was with him in the ark, and God caused a wind to pass over the earth, and the waters were assuaged.’ It is likewise said, ‘And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and Jacob.’ It is also said, ‘And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember, and the land will I also remember.’ And in thy holy word is it written, saying, ‘He hath instituted a memorial of his wonderful works ; the Lord is gracious and full of compassion.’ And it is said, ‘He hath given food to those who fear him ; he will for ever remember his covenant.’ It is also said, ‘And he remembered unto them his covenant, and repented according to his manifold mercies.’ And by the hands of thy servants the prophets it is written, saying, ‘Go and proclaim in the ears of Jerusalem, saying, Thus saith the Lord, I remember the gracefulness of thy youth, the love of thine espousals, when thou didst follow me in the wilderness, through an uncultivated land.’ It is likewise said, ‘And I will remember my covenant with thee in the days of thy youth, and I will establish an everlasting covenant with thee.’ It is also said, ‘Is

not Ephraim my precious son? Is he not my darling child? yea, whenever I speak of him, I do fondly remember him still; therefore are my bowels troubled for him. I will surely have mercy upon him, saith the Lord.'

"Our God, and the God of our fathers! O remember us with kind remembrance before thee, and visit us from the ancient heaven of heavens, with the visitation of salvation and mercy: remember for us, O Lord, our God! the covenant, the mercy, and the oath, which thou didst swear unto Abraham our ancestor, on Mount Moriah; and may his ready ligation of his son Isaac upon the altar, when he suppressed his tender feelings, to perform thy will with an upright heart, be present to thy sight. Thus likewise do we beseech thee to let thy tender mercy suppress thy wrath, and in thy great goodness, to turn away the heat of thine anger from thy people, thy city, and thine inheritance, and confirm unto us, O Lord, our God! that of which thou hast assured us of in thy law, by the hands of thy servant Moses; as it is said, 'And I will remember for them the covenant, with their early ancestors, whom I brought forth out of the land of Egypt, in the sight of the nations, that I might be their God; I am the Lord.' For thou art he who from all eternity dost remember all forgotten things, and there is no oblivion before the throne of thy glory; yea, the ligation of Isaac wilt thou also this day remember in mercy, for his posterity. Blessed art thou, O Lord, who remembereth the covenant.

"Thou wast revealed amidst thy cloud of glory

unto thy consecrated people, and didst deign to speak with them; from heaven didst thou cause them to hear thy voice, and amidst ethereal clouds wast thou revealed unto them: the whole universe was agitated by thy presence, and all creatures of the creation trembled because of thee. When on Mount Sinai, thou, our King, didst reveal thyself, to teach the law and precepts unto thy people; and didst cause them, from amidst flames of fire, to hear the Majesty of thy voice, and thy holy words; with thunder and lightning didst thou reveal thyself unto them. And by the sound of the trumpet, didst thou shed thy glory upon them; as it is written in thy law: 'And it came to pass on the third day, at day break, there was thundering and lightning, and a thick cloud upon the mount, and the trumpet was exceeding loud, and all the people in the camp trembled.' It is also said, 'And the sound of the trumpet waxed exceeding loud, Moses spake, and God answered him with a loud voice.' It is likewise said, 'And the people perceived the thunder and lightning, and the sound of the trumpet, and the mountain smoking; and when the people saw it, they were moved, and stood afar off.' And in thy holy word is it written, saying: 'God ascends amidst triumphant shouting! the Lord amidst the sounding of the cornet!' And it is said, 'With trumpets, and the sound of the cornet, shout ye joyfully before the Lord the King.' It is also said, 'Blow the trumpet on the new moon, on the day of our solemn feast, for this is a statute for Israel, and an ordinance of the God of Jacob!' And it is

said, 'Praise ye the Lord!—praise God in his sanctuary!—praise Him for his extensive power!—praise Him for his mighty deeds!—praise Him according to his great excellence!—praise Him with the sound of the trumpet!—praise Him with the psaltery and harp!—praise Him with the timbrel and flute!—praise Him with melodious instruments, and organs!—praise Him with harmonious symbols!—praise Him with high-sounding symbols!—Every breathing creature will praise the Lord! Hallelujah.' And by thy servants, the prophets, is it written: 'All ye who inhabit the world, and that dwell on the earth, when the standard is lifted up on the mountains, ye shall behold it; and when the trumpet is sounded, ye shall hear it.' And it is said, 'And it shall come to pass on that day, the great trumpet shall be sounded, and those shall come who are lost amidst the land of Assyria, and dispersed in the land of Egypt; and they shall worship the Lord in the holy mountain in Jerusalem.' It is also said, 'And the Lord shall be visible over them, and his arrows shall go forth in lightning; and the Lord God will blow the trumpet, and walk amidst the whirlwinds of the south! The Lord of hosts will shield them.' O thus also, mayest thou shield thy people Israel with peace.

Our God, and the God of our ancestors! O sound the great trumpet for our liberation; lift up the banner to collect our banished people; gather our dispersed from among the nations, and assemble our outcasts from the extremities of the earth; conduct us unto Zion, thy city, with joyful song, and

unto Jerusalem, thy holy temple, with everlasting joy; and there, in thy presence, will we prepare the offerings enjoined upon us, according as thou hast from thy glorious mouth caused to be written for us in thy law, by the hand of thy servant, Moses—Numb. x. 10. ‘And on the days of your gladness, and on your solemn festivals, and on the new moon, ye shall blow with the trumpets, by your burnt offerings, and by the sacrifices of your peace offerings, that they may be a memorial for you before your God; I am the Lord, your God! For thou dost deign to hear the sound of the cornet, and art attentive to the joyful shout; lo! there is none that can be compared unto thee; blessed art thou, Lord! who with mercy doth attend to the sound of the joyful shouting of thy people Israel.’

“O, grant peace, happiness, and blessings; grace, favors, and mercy, unto us, and unto all thy people Israel; bless us, even all of us together, O, our Father! with the light of thy countenance; for by the light of thy countenance, hast thou given us, O Lord, our God! the law of life, gracious love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times, and at all seasons, with thy peace.”

On the morning of the second day of the feast, they go to synagogue at the same hour as on the first day; and after saying nearly the same prayer as the day before, they take forth the law, and read a portion, which is from the first verse of the twenty-second chapter of Genesis, to the end, which treats of Abraham offering his son Isaac; and of

God blessing him and his seed for ever; and in his seed all nations of the earth should be blessed. And as this great event happened on this day, (as our received traditions inform us), we therefore read the portion that makes mention thereof; praying and beseeching the Almighty in remembrance, and through the merits of that great and memorable event, to be propitious unto and bless us, who are the seed which God had promised Abraham, to bless and multiply: and which portion is read to five persons, called to the law for that purpose. They then read the Mophter, the same as on the previous day. [The ceremony of reading the law, or the Pentateuch, and calling up individuals from the congregation, &c., which I shall treat more fully hereafter; for any person, except a Jew, if even they were an eye-witness of their proceedings of buying and selling the law, they would be totally in the dark]. The portion from the prophets is from the second verse of the thirty-first chapter of Jeremiah, to the end of the twentieth verse of the same. They then say the prayer for the prosperity of the government under which they dwell: and afterwards blow the trumpet, the same as on the first day, saying, the same grace before and the verse after it.*

In the afternoon they go to synagogue, when the service is, in all respects, the same as on the first day.

* If the first or second day happens on the sabbath, they do not blow the trumpet, as they reckon it labor, being forbid to do any servile work on the sabbath.

These are two days of holy convocation, in which no servile work is to be done. "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work." Therefore, those days are observed with the utmost solemnity, chiefly in prayers and supplications to the Almighty; not doing any manner of work, except what relates to the lighting, or touching fire, or dressing their victuals for the festival, which may lawfully be done.

In the evening they also go to synagogue. The service is the same as on any other of the common days of the week; and which concludes the festival.

The days between the new-year's day, and the day of expiation, are reckoned the ten days of repentance. If ever a Jew's heart is lifted up to his God, with the intention of doing good, it is then. It must be here remembered, that a Jew is taught to believe, that his soul will be saved by his own works, and prepared to enter into heaven.* They consider that there are only three steps to heaven, *repentance—prayer—and charity*; for it is believed among the Jews, by being employed those ten days in doing good, even if God has decreed that a Jew shall die the following year, and as God sits high in heaven, and looks low on the earth, he may alter the sentence at the day of atonement, and grant a reprieve.

There is no nation under the canopy of heaven,

* A Jew firmly believes that hereafter Jerusalem will be his abiding place for ever.

wherein more brotherly love is shewn, than there is among the Jews. For instance, it is a rare occurrence to find Jews begging, or being inmates of a workhouse; for the bounty of the more opulent Jews provide for their brethren in distress. Here I must remark, that the Jews are very tenacious of giving alms, and the tenth part of their earnings. If it so happens, that a Jew receives a legacy, or a prize in the lottery, (to the latter I have myself been witness of some gaining high prizes), so particular, and conscious are they in their own idea, that if they should gain a prize of a thousand pounds, and not give a tenth part of it away, they would consider the money a curse to them instead of a blessing.

The day previous to the day of expiation, the more self-righteous Jews provide a fowl, but it must be a cock, which they send to an inferior Rabbi to be slain; (in the same manner as birds and animals are slain by persons appointed, of which I shall explain more fully hereafter). After it is slain, the person whose property it is, takes the fowl by the legs, and with uplifted hands, swings it nine times over their heads, and at the same time prays to God that the sins they have been guilty of during the year, may enter into the fowl. They then take the fowl and give it to the poor to eat, with a donation according to their capacity. When I followed the Jewish customs, I was very tenacious myself in having a fowl slain: in so doing I thought I was justified.

Herewith I shall give a brief account in what

manner this great day is solemnized at the present time. As they have no High Priest to officiate, nor any temple to sacrifice in, their strictness and solemnity no tongue can express. If all the sky were parchment, and all the sea were ink, and all the quills were made into pens, I could not sufficiently explain their customs.

On the ninth day preceding the day of atonement, one hour before synagogue service, they partake of a sumptuous feast, which they call taking their fast; after which they go to synagogue. In the great synagogue in London, the clerk stands up in the midst, where a large stage is erected for the accommodation of the singers, who chaunt the customary prayers, &c.

The clerk offers up a blessing, and afterwards the free-gift offering. Every man, according to his capacity, (which is not compulsory), gives a sum, which is offered up, and inserted in a book kept for that purpose. It is also customary every half year to pay the synagogue dues.

The donations which are offered up, are for the purpose of paying the current expenses for candles that are consumed yearly in the synagogues. It must be observed, they burn pure wax, as they imagine tallow would defile the place. It must be an eye-witness to calculate the expenses for the profusion of light, before they could give their judgment. I have been told, which I believe correct, that the expenses of lighting only, amount to upwards of an hundred yearly. It generally takes nearly one hour in offering up these donations.

The body of the Jews endeavor, as far as lies in their power, to provide themselves with the best apparel, particularly on this occasion; as they say they appear before the King of Kings! to have their final doom settled upon them. Then begins the evening prayer of the fast. I must not omit mentioning, that the sight in the synagogue is most awful and grand in the extreme, to see the reader and the chief Rabbi, and a great many of the congregation in prayer and supplications upwards of three hours, clad with a shroud in which they are to be buried. It is not uncommon for some to have their shrouds twenty or thirty years by them. There are many who will stand upon one spot from the ninth day at even, until the tenth day at even; and when the service is ended on the ninth eve, those who return home to their dwellings come again in the morning to the synagogue at five o'clock, and continue until dark, observing the following order:

First is said the morning prayers, which commences as soon as they come to the synagogue. After saying the usual prayers and supplications, peculiar to the day, they then take forth the law, and read the portion, which is from the first verse of the sixteenth chapter of Leviticus to the end of the last verse of the same. The Mophter is from the seventh verse of the twenty-ninth chapter of Numbers to the end of the eleventh verse of the same. The portion from the prophets is from the fourteenth verse of the fifty-seventh chapter of the prophet Isaiah to the end of the last verse of the fifty-eighth chapter.—They then say the prayer for the pros-

perity of the government under which they dwell: and then put the law into the ark again; which ends the morning prayer, after having lasted near six hours, without intermission.

Then they say the prayer of the Musoph, *i. e.* the addition, which makes mention of the additional sacrifice of the day: Numb. xxix. 7, and supplicating the Almighty to be propitious unto them, and praying therein as follows: “Be graciously pleased O Lord, our God, and the God of our fathers! most merciful King! again to have compassion upon us, and upon our sanctuary, through thine abundant mercy, and speedily to build it, and magnify thy glory. Our Father, and our King! discover thy glorious majesty unto us speedily, and shine forth and be exalted to the eyes of all living; and gather our dispersions from among the Gentiles; and assemble our scattered from the extreme parts of the earth; and conduct us unto Zion, thy city, with songs; and unto Jerusalem, the city of thy sanctuary, with everlasting joy: that we may there perform, in thy presence, the offering of our duty, the continual sacrifices, according to their order; and the additional sacrifices, according to their institution; and the additional sacrifices of this day of atonement, that we perform and offer before thee in love—according to the statutes of thy good will: according to what thou hast written unto us in thy law, by the hand of Moses, thy servant.” Then they say the offering of the day, from Numb. xxix. 7. to the end of the eleventh verse of the same; after which they say, “Our God, and the God of our

fathers! forgive us our tresspasses this day of atonement; blot out, and obliterate our transgressions from before thine eyes; as it is said: 'I, even I am He that blotteth out thy transgressions; and as a cloud thy sins, return unto me, for I have redeemed thee;' and it is said, "For on that day shall he make an atonement for you; to cleanse you, that you may be clean from all your sins before the Lord; sanctify us with thy commandments, and give us our share in thy law; satisfy us with thy goodness, and let us rejoice in thy salvation; and purify our hearts to serve thee with truth, for thou art a forgiver unto Israel, and a pardoner of the tribes of Jeshurun, throughout all generations; and besides Thee, there is not unto us a King, that pardoneth and forgiveth but Thee. Blessed art thou, O Lord, universal King! who pardonest and forgivest our sins, and the sins of thy people Israel, and obliteratest our guilt year after year; King over all the earth; Sanctifier of the day of atonement."

As I wish for the world at large, to be acquainted with the strictness of the Jews; and likewise, for the sake of information, I wish it to be understood, that a fast day among the Jews, is not merely abstaining from animal food, &c. but quite the contrary, for they abstain from food altogether; for every male, above thirteen years, and female, above fourteen, strictly adhere to it; for I venture to say, taking the body of the Jews at large, there is not one out of a thousand, upon an average, that transgresses upon this point. A woman, in her confinement, after three days giving birth, must likewise abstain

from all food, except the doctor should state it to be dangerous so to do.

At the conclusion of this great day of atonement, (which lasts always till night), the service, and likewise the fast, is ended, after having continued in prayers from morning till night, for upwards of twelve hours, without intermission.

After they have come from the synagogue, before they break their fast, they say the following prayer.

The prayer for the new moon.

“Blessed art thou, O Lord, our God, King of the universe! who, with his word, created the heavens, and with His breath, all the host thereof; a statute and a time he gave unto them, that they should not vary from their orders; they are glad, and they rejoice to obey the will of their Maker; the Maker is true, and all his works are true: and to the moon He said, ‘that she shall monthly renew her crown of beauty towards those who are the fruit of the womb; for they hereafter shall be renewed like unto her, to praise their Creator for the glory of his name and kingdom. Blessed art thou, O Lord! the renewer of the months.’ Then they say, three times, ‘Blessed is the former—blessed is thy Maker—blessed is thy possessor—blessed is thy Creator.’ Then they say, three times, ‘as we jump towards Thee, and yet cannot reach to touch thee, so shall none of mine enemies be able to touch me to harm.’ Then they say, three times, ‘Fear and dread shall fall upon them; by the greatness of thine arm, they

shall become still as a stone; as a stone they shall become still; and by the greatness of thine arm, dread and fear on them shall fall. David, King of Israel liveth and subsisteth.' Then they say to each other, 'Peace be unto you,' and they answer, 'unto you be peace.'

"The voice of my beloved; behold he cometh leaping upon the mountains; skipping upon the hills. My beloved is like a roe, or a young hart; behold he standeth behind our wall: he looketh forth at the windows, shewing himself through the lattice."

It was taught in the school of Rabbi Ismael, that had the Israelites only been allowed thus to reverence the Divine presence of their Father, who is in heaven, but once a month, it might suffice them. Abaya saith, therefore it is necessary to be said, in an erect posture, "Who is this coming from the wilderness, leaning on her beloved."

"May it be thy pleasure, O God, and the God of our Fathers! to continue to fill up the deficiencies of the moon; and that the light of the moon be as the light of the sun; as her light was during the first six days of the creation, before her diminution; as it is said, 'the two great lights.' O may the verse be fulfilled, "And they will seek the Lord, their God! and David their King.'" *Amen.*

The time of praying for the new moon.

They stand in groups of forty and fifty in number, and one in the midst of them, with a lighted

candle in his hand, that those who surround him may be able to see to read their prayers, for it is not generally the case that all know them by wrote. It is surprising to see with what earnestness they bow and leap towards the moon. I pray that the time may speedily come, when my brethren the Jews according to the flesh, will bow to Christ, who is the Author and Finisher of our faith.

Herewith I have selected some of the prayers and supplications applicable to the day of atonement, and which, in my opinion will prove most interesting and instructive to my readers.

A blessing said for the Royal Family, which is chaunted after the portion of scriptures are read, the roll is taken in the arms of the reader, and with a loud voice, says:

“May He who dispenseth salvation unto kings, and dominion unto princes, whose kingdom is the kingdom of the whole universe; who delivered his servant David from the sword of destruction; who maketh a way in the sea, and a path in the mighty waters; may he bless, preserve, guard, assist, aggrandize, and elevate to the highest degree our Most Gracious Sovereign Lord KING WILLIAM; exalt our Gracious Queen ADELAIDE, and all the Royal Family. May the supreme King of kings, through his mercies, grant him life, preserve him from all sorrow and grief, and save him from all danger; subdue nations under his feet; cast his enemies down before him; and cause him to be successful

whereunto soever he may tend. May the supreme King of kings in his mercy inspire his heart, and those of his counsellors and nobles with benevolence towards us and all Israel. In his days and ours may Judah be saved, Israel dwell in comfort, and the Redeemer come unto Zion: O may such be the divine will! and say ye, *Amen*.*

“We make our acknowledgments unto thee, for thou art the Lord our God! and the God of our ancestors, for evermore: the rock of our life, and the shield of our salvation art thou during all generations. We will render thanks unto thee, and declare thy praise for our lives, which are at the disposal of thine hand: for our individual souls, which are in thy care: for thy miracles, which we daily experience: and for thy wonders and kindnesses, which at all times, at morn, noon, and eve are dispensed unto us. Thou art good, for thy compassion never fails; and thou art merciful, for thy kindness never ceases; evermore do we put our trust in thee.

“In the book of life, blessing, peace, and happy maintenance, O let us and all the house of Israel be by thee remembered, so as to be inscribed for the enjoyment of a peaceful and happy life. Blessed art thou, O Lord! who maketh peace.

“Our God, and the God of our ancestors! O permit our prayers to come before thee, and withdraw not thyself from our supplications; for verily we

* Under every government where the Jews reside, they always offer up this prayer for their welfare and prosperity.

are not so bold-faced and stiff-necked, as in thy presence, O Lord, our God, and the God of our fathers! to say, that we are righteous and have not sinned; for alas! we are those who have sinned.

“Alas! we have trespassed, we have been treacherous, we have stolen, we have spoken slander, we have committed iniquity, and have acted wickedly; we have sinned designedly; we have committed violence; we have framed falsehood; we have given evil counsel; we have uttered lies; we have scorned; we have been rebellious; we have acted provokingly; we have revolted; we have acted perversely; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have corrupted ourselves; we have acted abominably; we have gone astray; we have caused others to err; we have turned aside from thy excellent precepts and institutions; and have disregarded their value. Verily thou art righteous in all that is come upon us; for thou hast dealt truly, but we have acted wickedly.

“What shall we say in thy presence, O Thou who dwellest on high! what shall we declare unto thee, who resideth above the skies; for verily all the secret, as well as all the revealed things, dost thou know!

“All the secrets of the world dost thou know; yea, the most hidden transactions of all living; thou searchest all the inward parts, and examinest the reins and the heart; nothing is concealed from thee, neither is any thing hidden from thy sight; O may it then be acceptable in thy presence, O Lord, our

God, and the God of our fathers! to pardon all our sins, to forgive all our iniquities, and to grant us remission for all our transgressions.

“For the sin which we have committed in thy presence, whether involuntarily or voluntarily; also for the sin which we have committed in thy presence in stubbornness of heart.

“For the sin which we have committed in thy presence unwittingly; also for the sin which we have committed in thy presence by the utterance of our lips.

“For the sin which we have committed in thy presence by incestuous lewdness; also for the sin which we have committed in thy presence, either publicly or privately.

“For the sin which we have committed against thee deliberately or deceitfully; also for the sin which we have committed in thy presence by expressions of the mouth.

“For the sin which we have committed in thy presence by deceiving our neighbours; also the sin which we have committed in thy presence by the evil cogitation of the heart.

“For the sin which we have committed in thy presence by lewd assemblage; also for the sin which we have committed in thy presence by the hypocritical confession of sin.

“For the sin which we have committed in thy presence by despising our parents and teachers; also for the sin which we have committed in thy presence, whether presumptuously or accidentally.

“For the sin which we have committed in thy

presence by violence ; also for the sin which we have committed in thy presence by the profanation of thy name.

“For the sin which we have committed in thy presence with defiled lips ; also for the sin which we have committed in thy presence by foolish expressions.

“For the sin which we have committed in thy presence by evil passions ; also for the sin which we have committed in thy presence, with or without the knowledge of others.

“And for all of these, thou God of pardon ! O pardon us ! O forgive us ! O grant us remission !

“For the sin which we have committed in thy presence by lying and falsehood ; also for the sin which we have committed in thy presence by bribery.

“For the sin which we have committed in thy presence by scoffing ; and also for the sin which we have committed in thy presence by calumny.

“For the sin which we have committed in thy presence in the management of trades ; also for the sin which we have committed in thy presence by the use of forbidden meats and drink.

“For the sin which we have committed in thy presence by extortion and usury ; also for the sin which we have committed against thee by the stretched forth neck of pride.

“For the sin which we have committed in thy presence by chattering lips ; also for the sin which we have committed in thy presence by a leering eye.

“For the sin which we have committed in thy

presence by haughty looks; also for the sin which we have committed in thy presence by an imprudent countenance.

“And for all these, thou God of pardon! O pardon us! O forgive us! O grant us remission!”

“For the sin which we have committed in thy presence, by casting off the yoke of the law; also for the sin which we have committed in thy presence by litigiousness.

“For the sin which we have committed in thy presence by treachery to our neighbour; also for the sin which we have committed in thy presence by an envious eye.

“For the sin which we have committed in thy presence by levity; also for the sin which we have committed in thy presence by stubbornness.

“For the sin which we have committed in thy presence by running to commit wickedness; also for the sin we have committed in thy presence by tale bearing.

“For the sin which we have committed in thy presence by false swearing; also for the sin which we have committed in thy presence by causeless enmity.

“For the sin which we have committed in thy presence by embezzlement; also for the sin which we have committed in thy presence in confused extacy of the heart.

“And for all these, thou God of pardon! O pardon us! O grant us remission!”

“Also for the sins for which we are enjoined to bring a burnt offering; also for the sins for which we are enjoined to bring a sin offering.

“Also for the sins for which we are enjoined to bring an offering according to our ability.

“Also for the sins for which we are enjoined to bring a trespass offering, either for a certain or a doubtful sin.

“Also for the sins for which we are enjoined to suffer the stripes for contumacy.

“Also for the sins for which we are enjoined to suffer the forty flagellations.

“Also for the sins for which we are enjoined to incur the penalty of death by the hand of God.

“Also for the sins for which we are enjoined to incur the penalty of extirpation, and being childless.

“And for all these, thou God of pardon! O pardon us! O forgive us! O grant us remission!

“And for the sins for which we are enjoined to incur the penalty of the four kinds of death, as inflicted by our tribunal of justice, *viz.* stoning, burning, beheading, and strangling; for the transgression of precepts, affirmative, or precepts negative; whether the acts attached thereto be or be not expressed; as well as for those of which we are conscious, as those of which we are unconscious. Lo! we have already made confession before Thee of those which are known to us; and of these which are unknown to us; yea, even they are known and evident before Thee. And it is said, ‘The secret things belong unto the Lord, our God! but the revealed things belong unto us, and our posterity, for ever, to perform all the words of this law:’ yea, it is Thou who art the Pardoner of Israel, and Remitter of sins, unto the tribes of Jeshurun in all ages; and besides

Thee we have no King who doth pardon and forgive; yea, no one but Thee..

“O my God! before I was formed, I was unworthy; and now that I have been formed, I am no better than if I had not been formed; dust am I in my life time, how much more at my decease—behold me before Thee as a vessel full of shame and confusion. O may it be thy pleasure, O Lord, my God! and the God of my fathers! that I sin no more; O blot out, through thy great mercies, the sins which I have already committed against Thee; yet not by means of severe chastisement, or malignant sickness.”

On the fifteenth day of the same month, is the feast of tabernacles, called in scripture, Booths, Levit. xxiii. 39. “And also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.” And further it says, (verse 42), “Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths;” and therefore, those intermediate days which are between the day of expiation and the feast, are employed in erecting and ornamenting their tabernacles for booths. For every Jew, who has but the conveniency of a yard, or garden, is, from the beforementioned texts, obliged to have one.

It is incumbent on every Jew, if he has it in his power, to erect a tabernacle, and particularly if he has a conveniency; as it is attended with expense, and as the Talmud law says, that every Jew, once

at least, during the eight days, must attend to say a prayer; therefore, the opulent Jews think it a pleasure to accommodate those that have no tabernacle. It happens that some have it in their power to bear the expenses of erecting one, and may not have the conveniences so to do; and others may have the conveniency, and not have it in their power to erect one. It must be understood that most of the expenses consist in the ornamenting of it with flowers, &c. It is a most pleasant sight to behold.

As those tabernacles must be erected in a yard or a garden, and if they have not got that conveniency, they erect it sometimes on the house top. It is, at most, a slight erection, and as it is only for eight days, this is the form in which they are erected. At least it must be eight feet high, and ten feet square. The whole is erected with boards. The top is made on this wise: they lath it generally the same as a house, before the tiling is put on, and then cover it with all kinds of ornamental shrubs. The ceiling on the inside is hung with all kinds of fruit; such as pumpkins, apples, and pears, partly gilded, which has a grand aspect. During the eight days, they partake of all their meals in their respective tabernacles: there every thing is prepared in proper order. The first night, the master of the family takes a glass of wine in his right hand, and says the Kedush, *i. e.* the sanctification; the same as on the first night of the passover, only instead of saying, (this day of the feast of unleavened bread, the time of our redemption), they say, “this day of the feast of tabernacles, the time of our rejoicing.”

After they have said the sanctification, they say the following grace: "Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us to dwell in a tabernacle."*

In the morning they go to the synagogue at the same hour as on the sabbath, where, after saying the prayers for the festival, they take the citron—a branch of the palm tree—myrtles, and willow of the brook; these being fastened to the branch of the palm tree, they take it in their right hand, and the citron in their left, saying the following grace: "Blessed art thou, O Lord, our King, King of the universe! who hath sanctified us with his commandments, and commanded us to take the palm branch."

"Blessed art thou, O Lord, our God, King of the universe! that He hath let us live, and hath subsisted us, and hath let us arrive to the present season."†

Another singular practice is worthy of being recorded, as illustrative of precise attention to what is regarded as the duty of consideration for the

* This grace they are obliged to say at every meal, during the seven days of the feast of tabernacle; for they are obliged to consider their tabernacle as their principal dwelling during the feast, except in case that it should rain in upon them, (for it being covered with nothing but boughs, the rain will easily penetrate), in that case they are exempted therefrom.

† If this day happens to be on the Sabbath, they do not make use of the citron, palm tree, &c. because as they may not carry any thing on the sabbath, they would, by bringing those things to the synagogue profane the sabbath.

poor ; and of a generous expenditure in sacred service. In the twenty-third chapter of Leviticus, it is said, among the directions for the feast of tabernacles : “ And ye shall take you on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.” All Jews who can afford it, therefore, now have a goodly bough ; sometimes one of an almond tree ; another of a willow, which must have good leaves, and which grew beside a brook ; and a third of myrtle, which must neither have more nor less than three leaves at top, and for which (the gardeners taking advantage of the circumstance), a guinea is often paid. The two latter are then bound round the former, and the whole is decorated with ribbons. They also preserve goodly fruits, and for this the citron is chosen, which may be obtained, preserved, at the confectioner’s for one shilling, or fifteen pence ; but the Jews use it as it arrives from Barbary or Lisbon. It might be supposed that the cost, under such circumstances, would not be great, but we may venture to affirm that no citrons have been used for the last twenty-five years, but what have been purchased at two or three guineas each.

During the war with France, several Jewish merchants speculated in them ; but it sometimes happened, from the capture of the vessels or contrary winds, that out of ten lots only one arrived, and they were then sold as high as twenty guineas each. When a large cargo arrives safe, they may not cost more than one shilling each, yet the charge for them may be considerable. The fact is, that should a Jew

have five hundred, he must take them all to the High Priest, who examines them carefully. From half of them, perhaps, the stalks will fall off, and these every one knows to be defiled; but should the Rabbi discover any with black or white spots, or ill-shaped, or having a crooked stalk, and cuts a piece from them, he pronounces these defiled also; so that, perhaps, a tenth part only will be declared fit for the purpose intended, and this has to bear the cost of the whole.*

The fifth of these days, which is the seventh day of the feast, is called Hoshanna the Great, because on this day every one has a branch of a willow tree. In reference to which, I must here state, that it is the custom for the clerks of the respective synagogues to purchase willow branches; that is to say, branches of willow trees, such only as grow by the side of running streams. These they purchase according to the extent of their congregations, and afterwards go from house to house, and distribute the

* The last day of the feast, that is to say, when the eighth day expires of blessing the citron, particularly the very citron which has been used by the reader of the synagogue, it is sold by auction, and the highest bidder is the buyer. The clerk of the synagogue acts the part of the auctioneer. It is not unusual for this said citron to sell from five shillings to two guineas. My readers, no doubt, if I were not to explain the reason of this citron being sold, would think I should be leaving them in the dark on this point. What I now relate, you must remember, is not a tradition, but a custom and fancy of their own: for this citron is bought by husbands for their wives, or by children for their mothers, if they are in the family way. This citron is given to them as a present, and those who receive it, bite the stem from it, and say a short prayer, to denote thus much, that as easy as it is to bite the stem from off the citron, so easy may their offspring come forth into the world. The produce of the amount of the citron so sold, goes into the treasury-box, for the use of the poor.

willows according to the number of their families. Each householder pays liberally, according to his circumstances in life. He distributes the willow in equal shares, which is tied up in small separate bundles, similar to the size of spring radishes, usually seen at the green-grocers in London. If I were to state the peculiarity and custom which is observed on this occasion, it would fill several pages; suffice it to say, each member of the family receives one of those bundles, and after saying a form of prayer, goes into some convenient part of the house with a stem in his left hand, and strikes off the leaves altogether from the branches. For the Jews have an idea that if the leaves come off quickly, it is a good omen, as it indicates that their sins are forgiven them; but if on the contrary, they do not fall off quickly, it is a bad omen; and they will not believe otherwise, than that on the night following their final doom is settled, that they are to die; or if not, the year following. Some go so far as to say, the doom is cast between twelve and one in the morning; and as it generally happens on this season of the year, when the moon is nearly at the full, then they believe, that if any one could summons up courage enough, to go into the shade of the moon, with a white sheet cast over their shoulders, and find their shadow without a head—it is a sure omen, that they are to die the following year. But this subject I shall leave, and let my readers draw their own conclusion.

In the prayers of this day, they make use of the word, Hoshanna—"Save, we beseech thee;" being

a solemn acclamation to be observed by them at this period. They, also, at the same time, take forth seven of the laws, from out of the ark, and carry them to the altar; and those that are possessed of the palm branch, &c. with the reader at their head, go seven times round the altar, in solemn procession, in remembrance of the sabbatical years: see Numb. xxv. 1. &c.; which ends the morning service of the day.*

On the evening of this day, the eighth day of the feast commences—(Numb. xxix. 35), at the same hour that the sabbath begins, when they go to synagogue, to the evening service of the festival, as mentioned in their prayer books.

After their return home from the service, and having sat down to meat, the master of the family says the sanctification, the same as on the first night of the feast; (only instead of saying this day of the feast of tabernacles, the time of our rejoicing), they say, “This eighth day, the feast of solemn assembly, the time of our rejoicing;” because this festival is distinct from the feast of tabernacles; according to the text, (Numb. xxix. 35), “On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.”

In the morning they go to synagogue, where, after saying the usual prayers, as marked in the prayer books for that day, they say the praise; after which, they take forth the law, and read the portion for the day, which is from the twenty-

* This is the last day of the feast, that the palm trees, &c. are used.

second verse of the fourteenth chapter of Deuteronomy, to the end of the seventeenth verse of the same, which is read to five persons. The Mophter is from the thirty-fifth verse of the twenty-ninth chapter of Numbers, to the end of the last verse of the same. The portion read from the prophets, is from the fifty-fourth verse of the eighth chapter of the first book of Kings, to the end of the first verse of the ninth chapter. They then say the prayer for the prosperity of the government under which they dwell ; and then the law is put into the ark again.

Then they say the Musoph, *i. e.* the addition, which makes mention of the offering of the day ; and beseeching the Almighty to be propitious unto them, and deliver them from their captivity, &c. the same as on the first day of the feast. They likewise, in the prayers of the addition on this day, say several others, imploring the Almighty, through his abundant mercies, that he would be graciously pleased, in sending the rain upon the earth, to send it as a blessing, (in due time), and not for a curse, in gentle and refreshing showers ; but not in storms, and unseasonable times. Then the priests say the blessing for the people, which ends the morning service for the festival.

When they are set down to dinner, they say the same for the sanctification, as on the first day of the feast ; but do not say the grace for dwelling in the tabernacle. For although the whole festival is denominated the feast of tabernacles, yet it is the first seven days on which we are commanded to dwell in the booths, or tabernacles, according to

the text, Levit. xxiii. 42. "Ye shall dwell in booths seven days." The eighth day being a separate festival, (Numbers xxix. 35), "On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein." And, therefore they celebrate the feast of tabernacles; but the first seven days, they being properly called the feast of tabernacles, the eighth day is called the eighth day of solemn assembly.

In the afternoon, they go to synagogue, where the service is the same as on the first day of the feast.

In the evening, they go to synagogue, to the service of the last day of the festival, which is called *Simcoth Touro*, the rejoicing of the law; (the reason for which, we shall explain, when we come to speak of the morning service of the day); where, after saying nearly the same prayers as on the night before, they take forth three of the books of the law from out of the ark, which are carried by the reader, and two others, round the altar; they and all the congregation saying several ejaculatory prayers, in particular for this festival, during the time of going round the altar.

Then the laws are put into the ark again, and the evening service is ended.

When they are set down to supper, they say the sanctification, the same as the night before, and the grace after meat.

In the morning, they go to synagogue at the same hour as the day before, where, after saying some particular prayers, in honor of the day, the

substance of which is the blessing that awaits those who study and contemplate the holy law, they say the praise in like manner as the day before. Then they take forth three of the laws from out of the ark, which are carried by the reader, and the same two persons as the night before, round the altar, they and all the congregation saying the same prayers as on the previous evening.

They then proceed to lay one of the laws upon the altar, and read the portion for the day, which is from the first verse of the thirty-third chapter of Deuteronomy to the end of the last verse of the said book, which ends the law.

It is enjoined upon them, to read a portion of the law in their synagogues every sabbath, in order that the word of God might be preserved pure amongst them; for which reason the law is divided into fifty-four portions or lessons; for it sometimes happens that their intercalary years consist of that number of sabbaths or weeks; but as their other years consist not of so many weeks, and also as some of their festivals may, and frequently do, fall on the sabbath day; and as they have proper lessons of scriptures for all the festivals, and which must not be omitted; therefore the lesson for that sabbath is put off for the next; all which would leave a great superfluity; therefore, on certain sabbaths they read two lessons or portions, in order that the whole Pentateuch may be read over in the year.

After this, they take the second law, and read another portion, which is from Genesis i. 1, to the end of the third verse of the second chapter.

The reason of this is to shew, that man should always contemplate on the word of God; and therefore as soon as they have finished the reading of the law, they instantly begin again, in order that they may be continually employed in reading and studying the word of God.

They then take the third law, and read the Mophter, which is from Numbers xxix. 35, the same as the day before. The portion read from the prophets, is from the first verse of the first chapter of the book of Joshua, to the end of the last verse of the same.

Then follows several prayers in honor of the day, to rejoice before the Lord for his abundant goodness and mercy, in giving his holy law to us through his servant Moses. And as this is the day on which the portion is read that makes mention of his death, they beseech the Almighty, through his infinite mercy, to let them reap the merits of his righteous and faithful servant Moses, like unto him there arose not a prophet since, whom the Lord knew face to face.

They then say the prayer for the prosperity of the government under which they dwell. The law is then put back into the ark, and they say the Musoph, (the addition), the same as the day before.

For although this day is called the day of the rejoicing of the law, yet it is the same festival as that on the day before, and which is called in the scripture the eighth day, on which is to be a solemn assembly; so that the whole festival is to continue eight days.

In the afternoon they go to the synagogue, when the service is the same as on the day before. Those days are two of holy convocation, on which no servile work is to be done, (Numb. xxix. 35); except what concerns their food, such as lighting of a fire, or dressing their victuals for the festival, which may lawfully be done.

In the evening they go to synagogue again, where, after saying the same prayers as on any other night of the week, the feast is entirely ended.

The sabbath following they begin the first portion of the Pentateuch, which begins with the Hebrew word *בראשית* (*i. e.* the first cause, or the being, or production of any thing). This sabbath is called the great sabbath, which is kept with particular great joy. For observe, in the evening of *Simcoth Touro*, (the rejoicing of the law), the third day of the feast of tabernacles, they chuse two of the members of their own body, generally men of note, opulence, and known integrity. One is nominated the bridegroom of the *Touro*, which is the end of the law; the other is called the bridegroom of the beginning. In this manner each one acts his part; the former makes a sumptuous feast on the eve of *Simcoth Touro*, and the heads of the synagogue, and such of the congregation as he may select, are invited. And in the evening, when they go to synagogue, there is great rejoicing among the family of the bridegroom. In many of the synagogues, particularly in small congregations, the bride, which is the wife of the bridegroom; or should the bridegroom be unmarried, he may chuse any female,

single or married, amongst the congregation, for the time being, it is a custom (but entirely optional) for the bride to provide wine and cakes, which she shares amongst the females in the gallery; and while so employed, the bridegroom is as active in the same employment among the males.

I am sorry to be under the painful necessity of inserting the following proceedings. In the synagogues, when they read the law on this day, at a certain portion of it, the reader calls out with a loud voice, by inviting all the boys to come up to the desk, to hear a portion read to them. To see the conduct of the boys at that time is painful in the extreme, but which I have been repeatedly called to witness. They act all kinds of buffoonery with the reader—as pinning pieces of paper and such like to his mantle, which generally sets the congregation in a roar of laughter, and particularly in the congregation where I attended for many years. At this time, all except Jews are excluded from the synagogue. But here I must draw a veil over their proceedings, hoping at the same time, God will give them a new heart, and a right understanding.

The sabbath proceeding which is called the great sabbath, they proceed the same as on *Simcoth Touro*, by making a great feast, &c. If you ask ninety-nine Jews out of a hundred, what this rejoicing denotes, they will answer, it is because they have lived another year, and the law has been read through, and they have lived to see it begun again. For it must be understood, that on the great sabbath, they commence reading portion of the Penta-

teuch, which is to be continued every sabbath during the year, so that many portions are read during that period.

From this circumstance, I have no doubt my readers will naturally suppose, that those who rejoice the most, have been the most particular and fervent during the past year, in reading the law, to cause such rejoicing among them. But no;—such is not the case: for numbers among them never take their bibles in their hands to read. And if you ask them what it is that makes them so much rejoice—this will be their answer, “If we have not read it, or heard it read, the same as it has been read in the synagogues, yet God is satisfied.”

The ninth month of the year, called Kislo, on the twenty-six day of the month, another feast is celebrated, called *Hanucah*, (the dedication), and which was instituted by the Maccabees, in memory of the great deliverance which God wrought for them; and the great victory they obtained over Antiochus Epiphanus, who had polluted the temple, and thereby put them to the necessity of cleansing and dedicating it again, and which was performed on this day.

This feast lasts eight days, and is appointed to be kept with lighted lamps; the reason of which is this, *viz.* when they had cleansed and dedicated the temple, and the priests came to light the lamp, which was to burn continually before the Lord, (Exod. xxvii. 20, 21), there was no more oil found than what would be required for one night, all the rest being polluted; and it would require eight days

before they could get and prepare the said oil, it being obliged to be pure oil, olive beaten. (see Exod. xxvii. 20). But the Almighty wrought so great a miracle, that *that* small portion of oil did continue to burn eight days and nights, till they obtained a fresh supply: wherefore they light the lamps in the following order.

On the first night, (which is the even of the twenty-fourth day of the month, the feast commencing the same as on the other festivals), they light one light, saying the following grace: “Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with thy commandments, and commanded us to light the lamp of dedication.—Blessed art thou, O Lord, our God, King of the universe! who wrought miracles for our ancestors, in those days, about this season.—Blessed art thou, O Lord, our God, King of the universe! that hath let us live, and hath subsisted us, and hath let us arrive to this season.”*

On the second night they light two, on the third night three, adding one every night, till the last night, when they light up eight; every night saying the beforementioned grace.†

As to their prayers on this feast, they do not differ much from their ordinary prayers, except this additional one: “For the miracles, and for the redemp-

* This last grace is only said on the first night of the feast.

† These lamps are lighted with oil of olive, in commemoration of the miracle, it being the pure oil of olive that was used in the temple; but where the oil of olive cannot be procured, they light with wax.

tion, and for the mightiness, and for the salvation, and for the wars, which thou didst perform for our fathers in those days, in this season. In the days of Matthias, son of Johanan, the High Priest, Ahashmonai, and his sons, in the kingdom of Taban, the wicked, did rise against thy people Israel, to make them forget thy law, and to wander from the statutes of thy will; and Thou, through thy great compassion, didst arise unto them in the time of their trouble—thou didst plead their cause—thou didst judge their judgments—thou didst revenge their vengeance—thou didst deliver the strong into the hands of the weak—and the multitude into the hands of the few—and the impure into the hands of the undefiled—and the wicked into the hands of the righteous—and the haughty into the hands of the contemplators of thy law—and unto thyself thou didst make a name great and holy, in thy world—and to thy people Israel thou didst perform a great deliverance and redemption on that day: and afterwards thy children came into the avenue of thy house, and cleared thy temple and cleansed thy holy place, and did light up lights in the court of thy holy house; and did fix those eight days of *Hanukah*, to glorify and praise thy great name.”*

Observe, moreover, that the feast of lights is kept very strictly, but on which no servile work is forbidden to be done. It is kept as a feast of

* This prayer they are obliged to say in their different prayers, morning, afternoon, and night; as likewise in their grace after meat, during these eight days of the feast.

rejoicing for the wonders which God wrought for them. They deem it very meritorious, and contrive to have the feast prepared in the dusk of the evening, during the eight days. Parents and children amuse themselves in different innocent games during this holiday; and particularly the last night, friends, neighbours, and acquaintances, meet together, to enjoy themselves; as a season of feasting, which they look upon as meritorious in the sight of God.

Tyros, the ten month of the ecclesiastical year, on the tenth day of this month, is kept a fast, occasioned by the first approaches made by Nebuchadnezzar, king of Babylon, to the siege of Jerusalem, mentioned, Jer. xxxix. 1. The prophet Zachariah calls it the fast of the tenth month. Zachariah viii. 19.

On the twenty-eighth day of this same month, viz. Tyros, a feast was instituted on the following account:—King Alexander, who was called Tannacus, (who reigned in Judea about the year of the world 3670), out of hatred to the doctors, and to express his kindness for the Sadducees, expelled all the doctors, except Rabbi Simon Ben Sottoh, who was his brother-in-law, and by that means the Sadducees were introduced into the Sanhedrim. But by reason of their ignorance in such matters as were brought before them, (they not admitting any exposition to the written law, as will be explained when we come to speak of Sadoc, the founder of that sect); they being not only judges in all civil, as well as criminal cases, but likewise in matters of religion they were referred to, when any doubt arose, as mentioned in

Deut. xvii. 8. "If there should arise a matter too hard for thee in judgment, between blood and blood—between plea and plea—between stroke and stroke—being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the Lord, thy God, shall choose; and thou shalt come unto the priests and Levites, and unto the judge that shalt be in those days, and enquire; and they shall shew thee the sentence of judgment." They, therefore, being incapable to perform the duties of that exalted station went off by degrees, and the aforesaid Rabbi Simon placed some of the young doctors in their seats. And on that day, when all the senate was filled with the doctors, and entirely cleared from the sect of the Sadducees, they instituted this festival.

Shyvot, the eleventh month of the ecclesiastical year: on the second day of this month is a feast, occasioned by the death of Tannacus. For when he fell sick, and lay dying, he caused seventy of the chief elders to be shut up in a prison, and commanded the keeper, on the day he died, that he should cause them all to be put to death; for said he, "I know full well, that the people in general, hate me, and will therefore rejoice at my death; but I will be before hand with them, and give them sufficient cause to lament on that day." But this wicked counsel and design was prevented from taking effect, by the conduct of his good and amiable Queen Alexandera; who, as soon as he was dead, took his ring from off his finger, and sending it to the keeper of the prison, ordered him, by that sign, to

release them, under a colour, that the order came from Tannacus himself; which purpose having its intended effect, the elders were released, and Tannacus' death publicly notified, which had by this good queen, till that time, been industriously concealed, and therefore this festival was instituted.

Shyvot the Fifteenth.—This day is called *Rosh-Hashona*, *i. e.* new-year's day for the trees; because all those trees that were planted upon, or after that day, were reckoned from the growth of the ensuing year, and their fruit was tithed accordingly; whereas those trees that had been planted before that day, were reckoned into the growth of the preceding year, and their fruit was tithed accordingly. For tithes of different years were not to be put together, but were to be paid every year severally. On this day also, the daughters of Shiloh, clothed in white, went forth into the fields to dance, which caused extraordinary mirth and rejoicing; and the greatness of the solemnity was such, that some of our ancients assure us, no other festival was comparable to it. This is the day mentioned in Judges xxi. 21, and was the means of preserving one of the tribes of Israel. For as all the other tribes had bound themselves, by an oath, that no one should give his daughter to wife to those of the tribe of Benjamin; and which they afterwards sorely repented of, as it might be the means of annihilating one of the tribes of Israel; they, therefore, endeavored, in the best manner they possibly could, to avoid that catastrophe. For having smote the inhabitants of Jabesh-Gilead, for not coming up to

Mizpeh to the Lord, according to the oath, which the whole congregation had taken; and having found among them four hundred young virgins, that had known no man, they brought them to Shiloh, and the congregation gave them to Benjamin; but these were not sufficient for all those that were left of Benjamin. Therefore the elders of the congregation said, "Behold there is a feast of the Lord in Shiloh yearly, when the daughters of Shiloh go forth to dance, then catch ye every one his wife, and go home to the land of Benjamin." And accordingly having hid themselves till the daughters of Shiloh came forth, they then took them wives according to their number—returned to their inheritance, repaired their cities, and dwelt therein.

Those two last anniversaries are not so strictly adhered to as are many of their others.

I shall now give a brief account of the feast of *Purim*, which is kept strictly to this very day. There is more feasting on the *Purim* than there is on any other festival during the year. For observe, the rabbinical writings teach them, that when the Messiah comes, all festivals will be abolished, except that of *Purim*; for they say, if the decree should have been fulfilled according to the wish of that wicked man, Haman, every Jew would have been slaughtered, and none would have remained to have told the sad tale.

Oeder the Thirteenth.—This being the day before the feast of *Purim*, it is kept a fast, called the Fast of Esther, in commemoration of her fasting three days and nights before she went to supplicate the

king for the deliverance of the Jews, who were marked out for destruction by Haman. (Esth. iv. 15.) Although Esther fasted in the first month, which is called Nisson, yet that being the time of the pass-over, they keep the fast now, the day before the feast. Besides, this fast differs from all other fasts in the year, for this reason; because, on the sabbath day, all manner of mourning and fasting is forbidden; therefore, whenever a fast happens to fall on a sabbath day, (except it be the great day of expiation, as that supersedes the sabbath), it is deferred till the next day, with the exception of this fast, which is anticipated two days previous. The reason of which is this—the day after being *Purim*, which is the feast, and the day before being Friday, they could not finish the fast, on account of the sabbath beginning before dark; and they being obliged to fast till night; therefore, when it happens on the sabbath, it is kept on the Thursday before.

And moreover, inasmuch as Haman was an Amalekite, whose seed God had commanded should be utterly destroyed: therefore on the sabbath immediately preceding the feast of *Purim*, they read that section of the law wherein it is commanded that the memorial of Amalek should be blotted out, (Deut. xxv. 17). And this sabbath is called the sabbath of reading the section of remembrance.

Oeder the Fourteenth.—On this day is solemnized the feast of *Purim*, in memory of the great deliverance which the Almighty wrought for us, in rescuing us out of the hands of our great and wicked enemy, Haman, who had appointed this day for the

utter destruction of all the Jews; but by God's great mercy and Providence, this day was turned unto them from sorrow to joy; and therefore, by the decree of Mordecai, and queen Esther, the whole nation took upon them to keep this day with feasting and joy; and sending presents one to another, and gifts to the poor.—Esth. ix. 17, 18, 19.

The manner of celebrating the feast at present, is as follows: on the thirteenth day, at even, they go to synagogue, where, after saying the usual prayers, the reader reads the whole book of Esther, which being wrote on parchment, is spread out in the manner of a letter, in reference to those words: "Therefore, for all the words of this letter," (Esth. ix. 26), in commemoration of the great deliverance which the Almighty wrought for them; and as often as the reader mentions the name of Haman, the son of Hammedatha, the Agagite, it is customary for the children, who have little wooden hammers, to knock against the wall; as a memorial that they should endeavor to destroy the whole seed of Amalek.

After the book of Esther has been read, they say some prayers and thanksgivings, which ends the service.

In the morning of the feast, they go to synagogue, where, after saying the usual prayers, they take forth the law, and read the portion, which is from the eighth verse of the seventeenth chapter of Exodus, to the end of the last verse of the same, and which is read to three persons, viz. a Cohen, a Levite, and an Israelite.

After the portion has been read, they put the law into the ark again, and the reader reads the book of Esther, in like manner as the evening before; because the reading of Esther is considered as equivalent to the reading of the law. But they say the following in their prayers, morning, afternoon, and night; also in their grace after meals.

“For the miracles, and for the redemption; and for the mightiness, and for the salvation; and for the wars; which thou didst perform for our fathers, in those days, in this season. In the days of Mordecai and Esther, in Shushan, the capital city, when the wicked Haman, rose against them; who endeavored to extirpate, kill, and abolish all the Jews, from young to old, infants and women, in one day, on the thirteenth day of the twelfth month, called Oeder; and their substance to be for a spoil: and Thou, in thy great compassion, didst destroy his counsel, and didst frustrate his designs; and Thou didst retort his work on his own head, and caused him and his sons to be hanged on a tree.”

The rest of the day is spent in feasting and rejoicing, and sending presents to each other, and giving largely to the poor.

It is delightful in the extreme, to see in what manner those who have it in their power, keep the feast; generally on this wise: They keep open houses—poor and rich, young and old, all have free access to come and enjoy themselves. No questions are asked, who they are, or what they are. At those times they are welcome guests: and many of them,

both male and female, dress themselves, or deck themselves in all kinds of gaudy dresses, something similar to that of the chimney sweepers going about on the first of May, in London; and formerly they acted a play. Even in this kingdom, they erected temporary buildings, indeed as late as within my recollection, and their performance was a representation of the history of the event of king Ahasuerus, Mordecai, Esther, Haman, &c. But of late this custom has been abolished.

No doubt it has been remarked by the world at large, that the Jews are not much addicted to drunkenness, for the Talmud law tells them, a drunken man is worse than a swine; for a swine will drink no more than his fill; therefore man is in duty bound to do the same.

The Rabbies say, in the day of *Purim*, a man may enjoy himself on this wise: that he may drink just as much, and no more, as will leave him able to know the difference between gold and silver, wood or stone.

It is delightful to see, in those parts where the Jews are most numerous, those who have it in their power, going from house to house, giving alms in money, and likewise provisions of all kinds, that even the poorest among the brethren may enjoy themselves.

Nisson.—The first month of the ecclesiastical year, the sabbath immediately preceding the passover, is called the great sabbath, and that upon two accounts.

First. This day happened on the tenth of the month, when God commanded the children of Israel

to take every one a lamb in the sight of the Egyptians. "Speak ye unto the congregation of Israel, saying, on the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." As the Egyptians acknowledged the lamb to be their God, and so probably had punished the slayers thereof, as profaners of their deity; therefore, they take this to be as great a miracle as any that God ever wrought in Egypt.

Secondly. Because the Rabbi of every synagogue expounds to the congregation the laws concerning the passover, as in what manner the utensils are to be cleansed, and what may be used. After the law is read in the synagogue, and put again into the ark, then the Rabbi takes his standing upon the desk, in the midst of the synagogue. But observe, during the year, the Rabbi takes his station next to the holy of holies, the same as any other of the congregation, and with the same formalities as the body at large. I may here venture to state, that the chief Rabbi's time is occupied, during the year, nearly six hours every day in the synagogue: more especially, the Rev. Solomon Hirschell, who is chief Rabbi of the German and Polish Jews in England, and its dependencies. He may be considered the same as the bishop of a diocese. If I am not mistaken, he is Rabbi over a more numerous people than any other Rabbi whatever. Having taken his station, the congregation surround the desk, mostly standing, to hear the Rabbi's oration; and for nearly three hours, without intermission, he explains to

them in what manner they must act concerning their utensils which are to be for food, &c.

Here I hope my readers will attentively and strictly observe for their own edification, that they may be convinced, that our blessed Saviour, during his sojourning on the earth, never made use of one word in vain, when he adopted those expressions, Mark vii. 7, 8, 9.—“Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God; ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.”

I have myself heard many clergymen and dissenting ministers preach most excellent sermons, particularly on the eighth verse of the seventh chapter of Mark, “On the washing of pots and cups, &c.” When they have often compared them to sepulchres, which are corrupt within, and white-washed without; and generally they have, no doubt, treated the subject according to the dictates of their own feeling. But be it remembered, that none but a Jew, or those who have had it more fully explained unto them, and that from a Jew, can in reality understand its import. The Jews are tenacious to the extreme on this point, more so indeed than perhaps on any other.

What I am now about to mention, has no doubt, been a custom strictly observed amongst the Jews, ever since the law was first given upon Mount Sinai,

and I may venture to say, that even at the present time, there is not a Jew householder, at least not one in a thousand, who will deviate upon this point. When a Jew settles in life, this is his first care, he provides four sets of culinary utensils, (see Exodus xxiii.19). There you find Moses by the command of God, thus addresses them: "Thou shalt not seethe a kid in its mother's milk." I would here remark, upon those few words, that the Talmud and Rabbies have compiled a folio volume upon the subject. Every Jew must have in his kitchen, or where most convenient, two cupboards, or other conveniences; one for all kinds of utensils which are used for butter victuals, and another set for meat victuals; but if a misfortune should happen, (perhaps my readers will be surprised at my terming it a misfortune, but so you will find it is to a Jew); for instance, a knife or a cover of a saucepan, or a spoon, or any other article, which has been used for butter, if these, or either of them, should by any mishap, be intermixed with utensils which are used for meat victuals, such an event is sure to throw the whole household into a state of dismay, but I must add, such a circumstance rarely occurs. For to the credit of the Jewesses, to whose lot it falls to take charge of their households: on this point they pay particular regard. For if they have ever such trusty servants, they will not depend upon them, as they are taught to believe, that after this life they must give an account to God, as to their correctness in this affair. But if, however, after all, it should so happen, then every utensil is considered as

defiled, until the Rabbi is informed of the circumstance, when he will examine them most minutely. For instance: Suppose the Rabbi should say that all the articles must be sold, or washed, or broken, so strictly do they regard his decision, that if a Jew were as poor as Job, he would destroy every article, rather than transgress on this point; yea, he would sooner sell his bed from under him to renew them again. But I remark, a Jew must have four sets; two sets are used in common the year round, except the passover; and so strict are they, that independent of the four sets of utensils, there is a knife apart for cutting bread, and one for cutting butter.

I must here further relate what occurred within my own recollection. There was a Jew householder, with a child about four years of age, who by some mishap or other, took a plate that was used for butter, and sometime within an hour after, the mother found out the mistake, and being in very poor circumstances, she went to the Rabbi, and stated the matter. The Rabbi asked her if she could identify the plate. Her answer was, no: for this reason, both sets of the utensils being alike. Now then for the Rabbi's decision. He replied, "My good woman, go home, and let your child go over the cupboard, (being a boy) and let him take any plate he likes, and go to the upper story of the house and throw it out at the window; if it should so happen, that the plate should not break, then all the utensils will be defiled." The woman went home and strictly obeyed. Whether the plate broke or not, I must leave my readers to conjecture.

On the thirteenth day of the month, in the evening which is the evening before the passover, they are obliged to put away all manner of leaven out of their houses, as it is commanded; saying the following grace.

“Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with his commandments, and commanded us to put away the leaven.”

The disobeying of this commandment was threatened with excision, *Exod. xii. 15*, “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

And, therefore, their houses are all cleaned in the most careful manner, so that no kind of leaven is found in them. They must likewise put away, all those utensils, which they make use of at other seasons of the year. For they are not allowed to use any article on the passover, that they have used to put any manner of leaven in heretofore. And, therefore, all those utensils which are to be used for the passover are new, or such as have been reserved from one passover to the other.

I have no doubt but my readers have heard frequently much respecting the Jews’ passover cakes. These cakes are used instead of bread during the eight days of the passover. Some have imagined the Jews subsist entirely upon those cakes, but this is not the case. Their feastings are very sumptuous at those times. The passover cakes are only used as a substitute for bread. If I were to state all

the ceremonies and peculiarities of this festival, I should almost fill a volume on the subject; but I shall only relate a few instances of the manner of their proceedings.

First. The corn is bought by the elders of every synagogue. They have got stated places, different mills and millers, where their corn is ground yearly for this purpose. The millers not being Jews, but being aware of their strictness, fully adhere to their customs. In short, the millers and their men are under the guidance of two Jews, who are provided by the rulers of the synagogue to be overlookers. Every year they provide new boulding cloths, as the meal is obliged to be boulded in the presence of those overlookers; otherwise it could not be used. The cakes are made of flour and water only, without either yeast or salt; and the dough is not left for a moment, without watching it, for fear it should rise or leaven.

I must not omit to mention, for the credit of the Jews, as well as for the information of my readers, the nature and extent of their benevolence towards their poorer brethren. For instance, each of the rulers of the synagogue, makes a purchase of large quantities of wheat, as much as six weeks before the passover. Each one knows the quantity of grain he shall require, for this reason; every ruler of the synagogue knows the number belonging to their community; and they consider, that eight pounds are quite sufficient for each person, and provide accordingly.

Secondly. I will here state, that the average price

of this wheat when ground, is about two-pence per pound.* It may seem strange, there should be such a profit and a tax laid upon it; therefore it is my duty to clear up the point on this subject, which I have no doubt will be edifying to my readers in general.

As much as six weeks before the passover, just at the entrance of the synagogue, there is a box fixed, so that every Jew who has it not in his power to provide passover cakes for himself and family, signifies by a note the number of his household, and the passover cakes are provided for him from those funds. Upon an average, the weight of cakes given, is from fifty to sixty thousand pounds, and that by one synagogue only, being the great synagogue in Duke's Place:—this being the largest of all the eight synagogues in London. These circumstances will show clearly that the profit on the flour, &c. goes to supply the poor, who cannot provide for themselves.

Their drink during the time of the feast, is either fair water, or raisin wine, &c. prepared by themselves, but no kind of leaven must be mixed.

On the fourteenth day of this month, which is the day before the passover, the first-born son of every family is obliged to fast. The reason is, because

* Every baker who is appointed amongst the Jews, is obliged to give four-pence a-pound for such flour. Independent of this charge, every Jew who has a seat in the synagogue, whatever the amount of his seat-rent may be, pays two shillings in the pound as a tax towards the passover cakes. So every independent Jew, when he purchases his cakes from the baker, pays eight-pence a-pound upon an average.

the Lord on that night, smote all the first-born of the Egyptians. They do this therefore in remembrance of God's great mercy, in protecting the first-born of our nation.

On the fourteenth day in the evening, the passover begins, as commanded: "In the first month on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the same month at even."

The manner of celebrating the passover, having been attended with some alterations, I shall attempt to give a short account thereof; and therefore shall consider.—First, How it was observed, at its first institution in Egypt. Secondly, How it was solemnized, whilst the temple stood. Thirdly. How it is celebrated at this time, during the captivity.

As to the first, this is described at large, (Exod. xii). Here I shall take notice of some peculiar rites, wholly omitted (because not enjoined) under the third particular.—First. Their being commanded to take the lambs four days before the passover, and which was then to be killed. "Speak ye unto the congregation of Israel, saying, in the tenth day of this month they shall take to them, every man a lamb, according to the house of their fathers, a lamb for an house." Now, the reason for this was, that as the Almighty was about to redeem them from Egyptian bondage, and to give them his holy laws and commandments; and inasmuch as they were not to worship idols: (the Egyptians having already acknowledged the lamb to be their God), so probably they would have severely punished the slayers of

these lambs, as profaners of their deity. Therefore the Lord commanded them to take the lamb publicly, four days before, and keep it in their houses, ready prepared, that every one might see it, and not take it just when they were going to kill it in a private manner, as if they were afraid of the Egyptians; but openly before their eyes. The Almighty shewing them thereby, that neither the idols, nor the worshippers of them have power to injure them, while they keep God's commandments, and obey his laws.

Again: The reason of its being slain by every family (or company) in their private houses respectively, was this: that as there was no place set apart in Egypt, for the worship of the true God, they were therefore to kill it in their respective houses; but when they came into their own land, they were to bring the lamb to the place which God had chosen in Jerusalem, and there offer the paschal lamb.

Moreover: The taking the blood of the lamb, and striking it on the two side posts, and on the upper door posts of the houses where it was to be eaten, was another rite to be observed. "And they shall take of the blood and strike it on the two side posts, and on the upper door posts of the houses where they shall eat it." This rite was to be observed for two reasons. First. To shew the Egyptians the contempt in which they held their worship, not only by sacrificing their deity, but also sprinkling the blood thereof in so contemptible a manner, against the side posts, and upper door posts of their houses; and they not have power to resent so great

an indignity. Secondly. Where God tells them, the blood shall be for a token for you. “And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

Not that God had any occasion for the blood thereby, to distinguish between an Israelite, and an Egyptian; for all things, even the most hidden, are known to him, blessed be his name for evermore: but it was to shew the Israelites obedience, in observing God’s command; although by so doing they put themselves in jeopardy, even as Moses said to Pharaoh, *Exod. viii. 26.* “So shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?” Yet nevertheless they put their trust in God, and readily obeyed his commandments, in renouncing the idolatrous worship of the Egyptians. Therefore the Lord said, “When I see the blood, *i. e.* your obedience of my commandment, and by so doing, have put your trust in me, and entirely renounced the idolatrous worship of the Egyptians, I will not suffer the plague to be upon you, to destroy you, when I smite the land of Egypt.” I would mention further: The eating of it with their loins girded, their shoes on their feet, and their staves in their hands; and lastly, the eating of it in haste.

The reason of these two rites, was likewise to shew their faith, and firm reliance on the word of God, which he spake by his servant Moses. For though they groaned under so severe a bondage,

and notwithstanding the several plagues, yet was Pharaoh's heart so hardened, that he would not let them go. But when God told them that their deliverance was now about to be wrought, and that they were to be in readiness to depart; that none of the passover was to be left till the morning, but that they must eat it in haste, *Exod. xii. 10*; in order that they might not be called upon before they had finished it, and were ready equipped for their journey. All this was designed to shew their firm reliance upon the promises of God.

Secondly. The manner of solemnizing the pass-over while the temple stood. It must be observed, the lamb was to be without blemish, a male of the first year, from the sheep or the goats, and brought to the temple, and there to be killed on this fourteenth day of Nisson, betwixt the two evenings. This is according to the common and very ancient tradition, betwixt the time of the sun's declining from his meridian altitude, till three o'clock in the afternoon, and from three till six; after which time the sun going below the horizon, the fifteenth day commences.

Moreover, the daily evening sacrifice was likewise to be offered betwixt the two evenings, and was ordinarily slain at half-past two, and offered at half-past three. Therefore, lest it should interfere with the celebration of the paschal sacrifice, it was ordained, that the ordinary evening sacrifice should take place an hour before the usual time, which was the constant practice on all like emergencies. This was done, that the extraordinary sacrifice

of the paschal lamb might be observed precisely according to the time appointed for it. But if the fourteenth day was the eve of the sabbath, then the ordinary sacrifice was to be slain two hours before the fixed time, *viz.* at half-past twelve, and offered at half-past one; that so they might have the more time to kill, and offer the paschal sacrifice, without violating the ensuing sabbath.

The lamb being brought to the court of the temple, was there to be killed with the following ceremonies. The whole congregation of Israel being distributed into three companies, (for all the males were obliged to come to Jerusalem to the passover, this being one of the festivals that God commanded all the males to appear before him); one was admitted into the court aforesaid, and the door being shut, any one, except a priest, was allowed to kill the lamb; the priest's office being only to receive the blood in the holy vessels, and sprinkle it upon the altar. The Levites, at the same time, assisting, and praising God with songs, and trumpets and other musical instruments.

After the first company was dismissed, the second was admitted, and then the third; all with the same solemnity; which being over each man brought his lamb to his family, or company, (because sometimes one family was too small, then he was to join with his neighbour), where, after being roasted, it was to be served up as the last course; and to be eaten with unleavened bread and bitter herbs.

In the following manner, an historical relation

was given to each company, of the slavery and captivity of the Jewish nation in Egypt—of their deliverance from thence—and of the institution of the passover occasioned thereby—being likewise performed with some psalms and hymns; which being ended the paschal lamb was served as aforesaid, and eaten with unleavened bread and bitter herbs. The reason of eating it with bitter herbs, was in remembrance of the Egyptians making their lives bitter with hard bondage; and, therefore, to give God thanks and praise, for their great deliverance therefrom. The whole solemnity concluding with suitable hymns and psalms.

Thirdly. As to the observance of the passover at the present time. During a state of captivity, they cannot offer the paschal sacrifice as formerly. They observe it now in the following manner. On the fourteenth day, at even, the feast of the passover begins, when they go to synagogue, where, after having said their prayers, as marked in their prayer books for that evening service, they return home, to celebrate the feast in the following manner.

Here I must give my readers to understand in what manner the table is laid out. There is a table prepared with a white cloth over it, and in the midst there is a dish or a stand, and over the utensil a white napkin is covered, and a passover cake is laid upon it, and covered with another napkin; in the like manner, two others in rotation.*

The top of the table is decorated in this manner.

* Those three cakes used for this purpose, are double the size of those used during the eight days.

There are three utensils, either gold, silver, china, or common ware, according to circumstances. One utensil is filled with salt water, and one with a kind of sweetmeat, made from apples, nuts, sugar, &c. to the consistency of paste; the other is occupied by a small lamb bone, about two inches long, which has been roasted; and likewise on the top of all, they have bitter herbs strewed, such as rue, &c. It must be remembered, that every one of the household, from the head down to the lowest servant of the Jews, on that night, take a sitting at the table. And to see the different decorations on this table, would strike a beholder with surprise and wonder, should he possess the least spark of christianity. It may be considered an exact representation of that scene, when our blessed Saviour partook of his last supper with his disciples.

When the master of the family comes home from synagogue, he washes his hands, and the family do the same; it being the custom for every one in the household to do so. The reason why they permit their servants to sit down at table on this night, is in commemoration of their being all servants and bondsmen in the land of Egypt. On those nights they have all their plate, jewels, and other valuables, on the table, or some convenient part of the room where they feast, as a memorial, that when their forefathers went out of Egypt, they did not go out empty handed. The scriptures say, that they borrowed gold, silver, and jewels from their neighbours.

Some of the world have made this remark, that

it was not an honest trick to borrow, with the intention never to return ; but the Rabbies, according to the Talmud law, say that God wrought a miracle on this wise: that the Jews labored in Egypt without wages ; so it turned out, whatever each Jew borrowed of his neighbour, was the exact sum which was due to him for labor. At supper the master of the house seats himself at the head of the table, and so from the elder down to the younger, in rotation. He then takes a glass of wine in his hand, and says the following blessing: “Blessed art thou, O Lord, our God, King of the universe! the Creator of the fruit of the vine. Blessed art thou, O Lord, our God, King of the universe! who hath chosen us above any nation, and exalted us above any language, and sanctified us with his commandments ; and hath vouchsafed unto us, O Lord, our God! thy love. This is the time of the feast of unleavened bread—the time of our redemption, with love and holy convocation ; a memorial of the departure from Egypt. For us thou hast chosen, and us thou hast sanctified of all the nations ; and hath sanctified this season with love and favor, with joy and gladness, and hath made us to inherit. Blessed art thou, O Lord, the sanctifier ! and blessed art thou, O Lord, our God, King of the universe! that hath let us live, and hath subsisted us ; and hath let us arrive to this season.”

Each one at the table is provided with a glass of wine ; for it is the custom, on this night, for every one to drink four glasses of wine. There is also, an additional glass of wine ; the particulars of which I shall give as I proceed. Each one takes up his

glass of wine, and repeats the same prayer as the master of the house. Then the master chaunts with a loud voice, and all the males follow, by repeating psalms and thanksgivings to God, for the great deliverance which he wrought for them, according to the rules laid down to them; which they consider to be the same as when they were in the wilderness. In the course of this ceremony, when they come to mention the ten plagues with which God smote the Egyptians, every time they mention it, (and this is done in quick succession), each one dips his finger in the salt water, in commemoration of their forefathers going through the salt sea in safety, and the Egyptians being drowned. Then, in rotation, they take one of the cakes from between the napkins, and break it into pieces about the size of an olive, and give each a piece round the table, and, at the same time, give them some of the bitter herbs; which is in commemoration of their forefathers when in Egypt, having their lives embittered by their taskmasters. Afterwards they take another cake from between the napkins, the same as the former, breaking it, and giving each a piece, and with it some of the sweetmeats, (which has the appearance of clay), and after saying a prayer for the purpose, they eat it with great rejoicing, comparing the difference of the time present and the days of old. At one time their lives were embittered by working in the clay, making bricks, &c. so by eating the sweetmeats, shows the contrast between the present time and the Egyptian bondage. At a certain time during the ceremony, they all

arise from their seats, and each touch the small piece of lamb's bone, which is in commemoration of the paschal lamb.

It is no wonder that the prophet Isaiah, when contemplating the conduct of the Jews, said, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider." And that Paul should exclaim, "Blindness, in part, hath happened unto Israel." And that our blessed Saviour, when he hung on the cross, in his greatest agony, and when nearly expiring, feeling for the poor Jews as he did, should cry out, saying, "Father, forgive them, they know not what they do." The reason why I have made these remarks, is this: because of all the precepts laid down in the holy writ, none was so strictly inculcated, as when God said to Moses, "Tell the children of Israel to take a lamb on the fourteenth day of the month, and sacrifice it, and a bone of him shall not be broken." So if blindness, in part, had not happened unto Israel until this day, I am sure my brothers would clearly see, that by touching this bone, they act contrary to the injunction of God. If I were to speak to my brethren according to the flesh, upon this point, they would make this reply—It is a rule laid down by the Rabbies, and so laid down, in order to put them in mind of the paschal lamb. Here I must pause. * * *

After this ceremony is over, they partake of their supper. Then the service commences again, and lasts almost till midnight. They say the usual grace after meat, when they begin again, each one drink-

ing a glass of wine. I have spoken before of an additional glass of wine. Now, let me observe here, that upon a fair calculation, at the present time, it is computed there are seven million of Jews; for I reckon that, upon an average, there are seven to each household, which of course, makes a million householders; so that by this calculation, there is required one million extra glasses of wine. No doubt my readers would wish to know what is the purport of the additional glasses—of this hereafter.

It must be understood, that as the Jews have their laws, customs, and rules, laid down, it is not usual for them to argue upon the point of religion; for as the Jew grows in years, his customs grow with him. Hence, they make themselves quite happy and comfortable, by supposing that they are sure to be saved, because they are of the seed of Abraham. In short, if a Jew was to doubt within himself, and should express a desire to have these doubts cleared up, he would, at once, be looked upon as a wicked man; it would be to call in question the rules laid down for them. On this night, it is customary for them, when they commemorate the passover, to tell of the wonders which God wrought for them, in bringing them out from under Egyptian bondage.

You find in the scriptures, that God said to the Jews, *Exod. xii. 25, 26, 27.*—“And it shall come to pass, when ye be come to the land, which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you,

what mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover; who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." The Rabbies say, if children have not a knowledge to ask what this ceremony means, it is the duty of the parents to inform them on every particular point; or even any one of riper age, who may sit at the table. Parents consider it a great joy for children to ask particular questions on this night. After the wine is drank, it is a rule for the youngest child to rise from his seat, and open the door, and all at the table rise likewise, and look stedfastly towards the door, under the idea that Elijah, the prophet, makes his appearance in every Jew's house in the world. I cannot forget, nor ever shall I, what happened on one of those seasons. When a boy, about twelve years old, I asked my father if it was actually so, that Elijah, the prophet, came to a million of houses at one time. He seemed much delighted with my enquiry, and this was his reply: "My child, how many Gods are there in the world?" Having been taught there was but one, such was my reply. He asked me again, "How many suns there were in the heaven to shine?" I replied, one. "How many moons?" I told him, one. He asked me, "If the sun that gave light in England was the same that gave light to other nations?" I answered, yes. So the same by the moon. He asked me likewise, "If our God was the God of the whole world?" My answer was, yes. So by the same rule, my father informed me,

did God cause Elijah, the prophet, to be at one time in every Jew's house. Further, I asked him, as I was given to understand that those additional glasses of wine were for Elijah, what was the fact? He answered me, by saying, that the glance of Elijah towards the wine was just the same as if he drank it.

After this, the master of the house takes the other cake from between the napkins, and breaks it as the former, except one quarter of it, which is left whole. Then he gives each one round the table two pieces, one to eat, and the other to save. This they generally do the year round, in commemoration of the passover; and in the quarter which is not broken, they bore a hole, and afterwards hang it up in some conspicuous place in their dwelling. The second night of the passover, they go through the same ceremony as the first.

The next morning they go to synagogue, and chaunt a prayer, taken out of the law, and afterwards read it.

In the afternoon they go to synagogue, and likewise in the evening.

It is usual for them on all their festivals, and also on their chief sabbaths, to go to their synagogues three times a day; but at other times, they go only twice a day. The passover continues eight days. The first two days of the feast, no servile work must be done, nor on the two last. The four intermediate days are called the four common days of the feast, because on those days, works of necessity may be done; for they are obliged to keep the feast of un-

leavened bread seven days; yet, it was the first and seventh days, that were called the days of holy convocation, on which no servile work was to be done. Lev. xxiii. 7.—“In the first day ye shall have an holy convocation; ye shall do no servile work therein.”

On the last day of the feast, as soon as it is dark, (that is to say, at the time for the appearance of the stars), they go to synagogue, to the evening service, and as soon as it is ended the feast is over, and they may again eat all manner of leaven as usual.

Sivan.—The third month of the ecclesiastical year, is called the feast of weeks, and also the feast of the first fruits. On this day, they believe the law was delivered to the children of Israel at Mount Sinai. The manner the feast is celebrated, is as follows. They go to the synagogue to commence the service. Here I must not forget to mention, that the synagogues are beautifully decorated with all manner of choice flowers, beautiful to behold, and when service is over, they have a form of prayer before and after supper. In the morning they go to synagogue again, and go through their forms of prayer, according to the rules laid down for them. In the afternoon, they again go to synagogue, also at night, and attend to the service in the same manner as on the first night, the prayers being nearly the same.

On the morrow they go to synagogue, where, after saying nearly the same prayers, as the day before, each one reads to himself, the whole book of Ruth. The reason of which is this, that as the book of

Ruth treats chiefly of the kindness and favor of Boaz, in paying particular attention to, and afterwards espousing her, who had returned into Judea, in a sad and forlorn condition, (chap. i. 21). However, Ruth would not leave her mother-in-law; the principal reason for which was, that she would not leave the worship of the true God, for she says, (chap. i. 16), “Thy people shall be my people, and thy God my God;” meaning thereby, that she would join herself to the people of the Lord, that she might thereby serve the Lord, the same as the Israelites did, and, which she could not do, if she returned to her own country. On this account it was, that she was willing to dwell with her mother, encounter all manner of hardships and difficulties, even to the gathering of corn after the reapers. Now consider how the Lord rewarded her. Boaz said to her, at their very first meeting, “The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, even the kingdom of David his servant,” who was of the seed which the Lord gave to Boaz from Ruth. Therefore, the Jews on this day, read the history of those events, in order to impress their minds with this idea, *viz.* to be obedient to, and praise the Lord, for his infinite mercy and grace, in giving us on this day his holy law and commandments, which in so peculiar and eminent a degree inculcate those precepts of charity, kindness, and brotherly love towards all our fellow-creatures.

Those two days are days of the holy convocation, Lev. xxiii. 21.—“And ye shall proclaim on the self-

same day, that it may be an holy convocation unto you: ye shall do no servile work therein; it shall be a statute for ever in all your dwellings throughout your generations." As also in Numb. xxviii. 26.—"Also, in the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work therein." And, therefore, they may not do any manner of work on those days, except what regards the lighting of fire, and dressing of victuals for the feast; this may be done. In the evening of the second day, when it is time for the stars to appear, they go to synagogue, and with this service the feast terminates.

Arob.—The fifth month of the ecclesiastical year; on the ninth day of the month, a very strict fast is kept, occasioned by the burning of Jerusalem, by Nebuchadnezzar, and which lasted to the tenth, inclusively. On this day also, the second temple was burnt by Vespasian, (see Josephus). This fast the prophet Zechariah calls the fast of the fifth month; it commences the evening before, while it is day, in the same manner as the sabbath commences on the Friday evening, when they go to synagogue to the evening service, which is as follows. After saying the usual evening prayer, the reader, in a low mournful voice, reads the book of the lamentations of Jeremiah, and some other prayers; all of the same tendency, expressive of their great misfortune, in being carried into captivity in a strange land; and having their temple burnt and destroyed; by which they were prevented from serving the Lord,

and offering the daily sacrifices ; also, the sin offering, &c. whereby an atonement was made for their sins.

On the morning of the fast they go to synagogue about six o'clock, and after saying the usual morning prayers, (but without putting on their veils and frontlets, as will be explained when I come to speak of the morning service of the week days); they take forth the law, and read a portion of it, which is from the twenty-fifth verse of the twenty-fourth chapter of Deuteronomy, to the end of the fortieth verse of the same ; which is read to three persons. The portion from the prophets, is from the thirteenth verse of the eighth chapter of Jeremiah, to the end of the twenty-fourth verse of the ninth chapter ; which treats of the judgment which the prophet pronounced against them and likewise bewailing their desperate state. After which, they put the law into the ark again, and say several other prayers ; all shewing their miserable estate at present ; which service lasts till after twelve o'clock at noon.

In the afternoon they go to synagogue to the service, when they take forth the law, and read a portion of it, which is from the eleventh verse of the thirty-first chapter of Exodus, to the end of the fourteenth verse of the same ; and from the first verse of the thirty-fourth chapter of the same to the end of the tenth verse ; which is read to three persons. The portion from the prophets, is from the sixth verse of the fifty-fifth chapter of Isaiah, to the end of the seventh verse of the fifty-sixth chapter of the same. Then they put the law into the ark

again, and say the remainder of the evening service which ends the service of the fast.

When the time is come for the appearance of the stars, then it is accounted night, they may then break their fast, which they were obliged to keep strictly from the evening before; not tasting even a drop of fair water.

If my readers could but behold their forms and customs in the synagogue, on their different feasts, they would find what a great contrast there is to that of the ninth day of their fast, as has been mentioned. To observe in what a brilliant manner the synagogue is lighted up, to what it is on the eve of the fast, which is called the black fast. Then the whole congregation sit on the ground without shoes; and whereas on other nights, they have not less, upon an average, than three hundred lights; on this, they do not have more than twelve; and those distributed only here and there. One of the congregation has in his hand a very slight wax taper, and, by rotation, some of the congregation chaunt, with a very mournful voice, different lamentations, chosen to express their feelings on the occasion. To hear and to see their proceedings, would draw tears of compassion from your eyes towards God's ancient people.

The ceremony of circumcision.

This commandment was first given to the patriarch Abraham, as being the fountain head from whence the promised seed was to proceed; to whom

he promised he would be their God for ever. The Almighty, therefore, at this time commanded Abraham to be circumcised, in order that he might be perfect before God; and in whom all the nations of the earth were to be blessed; and that Isaac might be born, and be circumcised exactly to the time appointed; namely, on the eighth day.

If the eighth day happens to be on the sabbath, it must be performed on that day, notwithstanding its sanctity. If a Jew be a doctor, he may circumcise a child, or do any servile work on the sabbath. The Rabbies say, any one may save life, and the other is the command of God. Suppose a child is born between the setting of the sun on a sabbath eve, the next sabbath eve is the eighth day; but if it is uncertain whether the child was born on the eve or on the sabbath, then it must not be circumcised on the eve, because of the uncertainty; and the time must not be anticipated one moment; nor on the sabbath, which is the ninth; for the reason above laid down. So then it must be circumcised the day following, which is the tenth. But I may remark, such a circumstance as that of a child being born so exact to a minute, is a rare occurrence; but when it does so happen, the chief Rabbi is consulted on the occasion, and his decision is acted upon.

It is the custom, that when a male child is born, a godfather is chosen from amongst his relations, or near friends; and if the party is not in circumstances to bear the expenses, which are considerable; for after the ceremony is performed, a breakfast

is provided, even amongst the poor; and generally in such style, that no one but a beholder could imagine. It is usual for the poorer classes to get one amongst the richer, who accepts the office, and becomes a godfather; at all events, they are not much at a loss, for there are societies formed amongst them to provide godfathers; and he has only to go to the head person of the society for the purpose. Every Jew receives the benefit, if his child is born in wedlock. For the society appoints one of their members to become godfather to the child, and one pound fifteen shillings is given to the parents from the funds, and also a present from the godfathers and godmothers.

The ceremony is performed in the following manner:—The circumcisor being provided with a very sharp instrument, called the circumcising knife, plaisters, cummin seed, wine to wash the wound, proper bandages, &c. the child is brought to the door of the synagogue by the godmother, where the godfather receives it from her. As soon as the godfather enters with the child, the congregation say, *Boruch Hobo*, *i. e.* “Blessed is he that cometh to be circumcised, and enter into the covenant on the eighth day.”

The child being brought into the synagogue, where a large chair with two seats is placed, the one for the godfather to sit upon; the other is called the seat of Elijah, the prophet, who is called the angel or messenger of the covenant. The godfather being seated, and the child placed on a cushion in his lap, the circumcisor lays hold of the

foreskin, and fixes it in an instrument, in order that it may not slip from him during the operation, in which case, it might be attended with dangerous consequences. The foreskin being thus secured, the circumcisor says the following grace:—"Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us circumcision:" when he instantly cuts off the extremity of the foreskin, and then, with the utmost dispatch, (before the blood has covered the wound), rends the remainder with his nail, by which means the glans are laid bare, and is called in Hebrew, *pyreo*, *i. e.* rending. He immediately takes that part into his mouth, sucks out the blood, and then puts cummin seed and a plaister on the wound; and having properly bound it up with bandages, the godfather gets down from his chair, and holding the child in his arms, the circumcisor takes a glass of wine into his right hand, and says as follows: "Blessed art thou, O Lord, our God, King of the universe! the Creator of the fruit of the vine. Blessed art thou, O Lord, our God! who hath sanctified his beloved from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of his holy covenant; therefore for the merits of this, O living God! our rock and inheritance, command the deliverance of the beloved of our kindred from the pit, for the sake of the covenant, which he hath put in our flesh. Blessed art thou, O Lord, the Maker of the covenant! Our God, and the God of our fathers! preserve this child to his father and mother, and his name shall

be called in Israel, A. the son of B. Let the father rejoice, in those that go forth from his loins; and let his mother be glad in the fruit of her womb; as it is written, 'Thy father and mother shall rejoice, and they that begat thee shall be glad.' And it is further said, 'And I passed by thee, and saw thee polluted in thy blood; and I said unto thee, in thy blood thou shalt live.' And it is said, 'He hath remembered his covenant for ever; the word which he commanded to a thousand generations; even the covenant he made with Abraham, and his oath unto Isaac; and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.' Also it is said, 'And Abraham circumcised his son Isaac, being eight days old, as God commanded him. O give thanks unto the Lord, for he is good, for his mercy endureth for ever.' A. B. this little one, may he live to be great, and as he hath entered into the covenant, so may he enter into the law, the canopy and good deeds."

The father of the child says the following grace: "Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments and commanded us to enter the covenant of our father Abraham." The congregation answer, "As he hath entered into the law, the canopy, and the good and virtuous deeds.*"

My readers may imagine that this operation upon a child of such tender age, may be attended with danger, but such is not the case; for it would be

* If the child be sick, he is not circumcised till he is quite well.

considered a surprising and wonderful circumstance to hear of a child dying on account of it. Indeed, in general, the child is healed in three days.

Of the redemption of the first-born.

This ceremony is founded on the following commandment, Exod. xiii. 1.—“And the Lord spake unto Moses, saying, sanctify unto me all the first-born, whatever openeth the womb, among the children of Israel; both of man and of beast is mine;” Also, in Exod. xiii. 11.—“And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the matrix; and all the first-born of man amongst thy children shalt thou redeem.”

This redemption was afterwards explained to be observed by the eleven tribes of Israel, according to the commandment, in Numb. iii. 44.—“And the Lord spake unto Moses, saying, take the Levites, instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine; I am the Lord. And for those that are to be redeemed, of the two hundred and three score, and thirteen of the first-born of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll after the shekel of the sanctuary shalt thou take; (the shekel is twenty gerahs); and thou shalt give the money wherewith the odd number of them is to be redeemed unto Aaron, and to his

sons." From the before-mentioned texts, it is plain that the Almighty commanded them to sanctify all the first-born, both of man and beast ; the latter to be sacrificed, and the former to be employed as priests in his service. This was done in commemoration of the Almighty having slain all the first-born of the Egyptians, and saved the first-born of the children of Israel ; as mentioned in *Exod. xiii. 14.*—"And it shall come to pass when thy son asketh thee, in time to come, saying, what is this? that thou shalt say unto him, by strength of hand, the Lord brought us out of Egypt, from the house of bondage. And it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt; both the first-born of man, and the first-born of beast ; therefore I sacrifice to the Lord, all that openeth the matrix, being males ; but all the first-born of my children, I redeem." But they, *i. e.* the first-born, having sinned, in worshipping the molten calf, with the rest of the children of Israel, the Lord rejected them, and chose, in their stead, the tribe of Levi ; because they did not worship the calf, as mentioned in *Exod. xxxii. 26.*—"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." And therefore the Lord commanded that they should take the number of all the first-born of the males among the children of Israel, and redeem them as far as the number of the Levites went ; but as the number of the first exceeded the number of the

Levites, the overplus were each to give five shekels to the priest for their redemption, and those that were born after that period, were to be redeemed by the priest for five shekels.

The manner of performing the ceremony is as follows:—All the guests and the priest being assembled, the father of the child goes to the priest and acquaints him that his wife, who is an Israelite, hath brought him forth a male child, being her first-born; and behold I give him unto thee. The priest then asks him, which he had rather have, either his first-born son, or the five shekels, which thou art obliged to give me, for the redemption of this thy first-born son? The father answers, this is my first-born, and here take unto thee the five shekels, which is thy due for his redemption.

At the time the father gives the redemption money to the priest, the former says the following grace:—"Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us to perform the redemption of the son. Blessed art thou, O Lord, our God, King of the universe! that he hath let us live, and hath subsisted us, and hath let us arrive to this season."*

Of the visitation of the sick and the burial of the dead.

When any of their sick are so bad as to be

* The father is specially commanded to redeem his first-born son; but not till he is a full month old; but if the father should neglect it, or the child should be born after the death of the father, in either case he is obliged to redeem himself as soon as he arrives at age.

thought in danger, then they are not suffered to be alone, but notice is sent to the *Kabronim*, *i. e.* the Society of Buriers. Every synagogue has two such societies, *viz.* one for the men, the other for the women, which consist of the principal persons belonging thereto. Their business is to watch by the sick, to wash the dead before the burial, and to dig the grave; for all which purposes they draw lots who is to serve; allowing, two to watch the sick person, four to wash the dead (if a grown person, to a child two), and four to dig the grave, as they account it the most meritorious work that can be done, to do any thing to serve the dead. The society of the women watch by those of their own sex, and make the shrouds of both sexes; and observe, all this is done without fee or reward, they being inspired to these acts of benevolence, by the virtue and merit of the action itself, and they also immediately send some of their party to watch and pray by the sick till their death.

As soon as they have departed this life, all those that are by at the death, say as follows:—"Blessed art thou, O Lord, our God, King of the universe! the righteous judge;"—and all those who hear of the death of a Jew do the same. The corpse is then taken and laid on the ground, and a pillow put under its head, and the hands and feet laid out even, the body covered over with a black cloth, and a light set at its head.

The set time for the burial is regulated by the rulers of the synagogue. It is made public in the synagogue, or by a box made of copper as a

money-box, and it is sent round in large towns, where the Jews are more particularly in the habit as a body, of making it known, that one of their number lies dead at a certain place, and when the time of their burial will be; of which I shall give a more particular account hereafter. The rulers endeavour, if possible, to have the corpse before sunset, particularly if they die early in the morning. It is accounted a disgrace for the dead to lay above ground, unless it be for the convenience of friends, in order to enable them to prepare proper shrouds, coffin, and the like necessities.

The women are washed by those of their own sex, who are likewise drawn for by lot from the women's society, and such garments put on them as are usually worn by the sex, and treated in all other respects as the men.

The corpse being thus attired, and put into the coffin (and which is always plain, without being coloured), and a black cloth thrown over it, is then put into the hearse, and conveyed to the burying ground. As soon as it arrives, it is taken out of the hearse, by some of those belonging to the society, laid on the bier, and it is thus carried into a hall, belonging to the burying-ground, where they again open the coffin, to see if any thing has been displaced by the jolting of the hearse in coming, which, if it has, they then lay it regular; and the lid of the coffin being then closed, all present say the following prayer:—

“ He is the rock, his work is perfect, for all his ways are judgment; a God of truth, just and up-

right is he. He is the rock; he is perfect in all his work. Who is it, that can say unto him, what workest thou? He governeth both above and beneath; he killeth and maketh alive; he maketh to go down into the grave, and bringeth up again; he is the rock; he is perfect in all doings. Who is it can say unto him, what doest thou? He it is who says and is done—work mercy unto us for nought, and for the merits of him who was bound as a lamb; be attentive and do. He is righteous in all his ways; he is the rock; he is the perfect, long suffering, and full of mercy. O, have pity and compassion, we pray thee, on the fathers and the children; for thou art the Lord of forgiveness and mercy; thou art righteous, O Lord! to kill and make alive, for in thy hands are deposited all the spirits: far be it from thee to blot out our remembrance, but let thine eyes be open upon us with mercy, for thou art the Lord of mercy and forgiveness—yea, if a man lives one year, or he lives a thousand years, what profit hath he? behold, he is as though he had never been. Blessed be the true judge, who killeth and maketh alive; blessed be he, for his judgment is true, and perceiveth all things with his eye, and pays unto man his reckoning, and judgment, and all do give praise unto his name. We know, O Lord! that thy judgment is just, art justified with thy words, and the merits of thy justice; and none can complain of the order of thy justice; righteous art thou, O Lord! and upright is thy judgment; a true judge, and judgest true. Blessed be the true judge, for all his judgments are just and

true ; the souls of all living are in thy power ; justice filleth the right hand, and power. O have compassion on the remnant of the sheep of thy hands ; and say to the angel, stay thy hand. Mighty in council, and great in work ; behold thine eyes are open upon all the ways of the children of men : to give to every man according to his ways, and the fruit of his works. To shew that the Lord is upright, He is my rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. And He being full of compassion, forgiveth iniquity, and doth not destroy : yea, frequently turneth away his anger, and doth not stir up all his wrath."

The bier with the corpse upon it, is then carried out of the hall into the burying-ground, in the following order. As soon as those that carry the bier have advanced a few paces, they set down the bier, and all present say as follows :

"Blessed art thou, O Lord, our God, King of the universe ! who hath formed you in judgment, and fed and cherished you in judgment, and killed you in judgment ; and knows the number of you all in judgment ; and in future time will cause ye to live again in judgment. Blessed art thou, O Lord ! the restorer of life to the dead."

The corpse is then carried forward to the grave, and interred by some of the society ; and as they go forth from the burying ground, they pluck some grass, and say, "They shall spring forth from the city, as the grass of the earth." They then wash their hands, and say, "He will swallow up death

for ever, and the Lord God will wipe away the tears from off all faces ; and the rebuke of his people will be removed from off all the earth ; for the Lord hath spoken it." They also say the ninety-first psalm, beginning at the last verse of the ninetyeth, and say the whole of the ninety-first, which ends the burial service.

Of the sacredness of the sepulchre.

It is really worthy of observation, that it is one of their fundamental principles, to bury their dead in the most decent manner that possibly can be, and also to hold the sacred repositories of the dead in the utmost veneration. And, that no manner of sacrilege be committed on the remains of those interred, either by disturbing those already buried ; by opening their graves afresh ; or in any other manner interrupting them : their method of proceeding is as follows :—

As soon as they have purchased a place for a burying ground, (which is usually at some little distance from the town), it is laid out in rows, formed by driving stakes into the ground, and placing boards against them ; the breadth of these rows being the full length of an adult. In these rows are their dead interred, next to one another ; and when one row is full another is opened next to it, in the same order, till the ground is full ; and in this manner are all the dead buried, poor or rich, their being no distinction. Even those whose relations cannot afford to pay for their burial, and are

therefore buried at the expense of the synagogue. They are interred in the same order, provided they have lived an honest, and irreproachable life ; but if, on the contrary, they have led a wicked, dishonest, and dissolute life, they are buried in a particular place, set apart for that purpose, although their friends may be able to pay for their burial.

When any of their burying grounds are full, they either purchase more ground, or if that cannot conveniently be had, in that case they have it raised to a sufficient height, so as to be able to open another grave without disturbing that which is underneath. This is done by a sufficient quantity of earth being brought and laid over it ; and although this is a difficult and expensive undertaking, yet it sometimes is done, when they cannot conveniently purchase other ground. Indeed they hold it to be the most impious and sacrilegious act, to disturb the remains of the dead. Besides the above institution, they have another, relative to their burying ground, which is, that at each of them there is a Jew with his family, who constantly resides there, and receives a salary from the rulers of the synagogue. His business is to take care of the ground, and to write down, in a book, which he keeps for that purpose, the names, day of the month, and year, in which they have been interred, and also the row in which they lie ; by which means it is impossible to commit such a mistake as that of opening a grave that has already been opened. For by these means, he becomes well acquainted with every spot of ground where a corpse has been laid.

Moreover, all orders for burials are made by the rulers of the synagogue, who derive no emolument from it, like mercenary priests, therefore, there is no probability of injustice being committed. The money paid for interment, by those that can afford it, is paid to the treasurer of the synagogue, and there can be no inducement to commit wilful mistakes; and as to casual ones, I have clearly shown that they are almost impossible. I think this institution highly meritorious, and worthy of imitation by all civilized nations; for it is enough to make humanity shudder, at the thoughts of having their remains dragged forth some little time after interment, and thrown about as if they were the bones of the brute creation.

Of their mourning for the dead.

For the seven following relations, viz. a father, or mother; brother, or sister; son, or daughter; husband, or wife;—they are obliged to mourn in a peculiar manner, as follows:—

In the first place, as soon as any of the before-mentioned relations have departed this life, they rend their garments,* which is done in the following manner:—

* This ceremony is very ancient among the Jews, it being made mention of in scripture as early as Jacob's time; for when they brought the garment of Joseph to him, and he thought he was slain by a wild beast, it says "And Jacob rent his clothes, and mourned for his son many days."—Gen. xxxvii. 34. We also find in Lev. xxi. 10, where God, in commanding that the high priest should not defile himself for any of his rela-

They take a knife, and holding the blade downwards give the upper garment a cut on the right side, and then rend it an hand's breadth. This is done for the five following relations, viz. brother, sister, son, or daughter, or wife ; but for father or mother, the rend is on the left side, and must be done in all the garments, as coat, waistcoat, &c.

As soon as the burial is over, the mourning begins ; which is called *Shivoc*, *i. e.* the seven days ; for that is the period of its continuance. During this time, they do not go out, nor do any manner of business ; but sit on the ground, barefooted, that is without shoes, as mourners, and are daily visited by those of their nation, who come to condole with them. They are visited not only by their friends and acquaintance, but even by those who are mere strangers to them. They esteem it a most meritorious action, to visit and to condole with those that are mourning for the dead ; and therefore during those seven days, there is free access to every one that chuses to visit them.

The first meal they make after the burial, must not be of their own providing, but what is sent

tions, says in particular, "He shall not uncover his head, nor rend his clothes." David also, when he heard of the death of Saul, and his son Jonathan took hold of his clothes and rent them.—2 Samuel i. 11. To this also is it, that the prophet Joel alludes, when he says, "Rend your hearts, and not your garments."—Joel ii. 13. By which he meant, that they should rend their hearts, *i. e.* repent for their past sins, and return to the Lord with their whole hearts, and then they would not have occasion to rend their garments for the death of their children or parents ; for then the Lord would be merciful unto them, and would not destroy them.

to them from some of their friends, which they usually do.*

For all the before-mentioned relations, they must not shave their beards, nor cut their nails, neither of their hands or feet; nor bathe for the term of thirty days, which term is called in Hebrew the *Shyloshim*, *i. e.* the thirty days.

Of their prayers, morning, afternoon and night, as also those made use of on several occasions.

As soon as they rise in the morning, they are obliged to wash their hands, by pouring water three times over each hand. The reason of this is, that as sleep is an emblem of death, they are therefore in this manner to cleanse their hands from the uncleanness that rested on them in their sleep. They then say the following grace:—"Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us to cleanse our hands."

* It is to this ceremony, and also the above-mentioned one of not putting their shoes on their feet, that the Almighty referred to, when he commanded the prophet Ezekiel, not to mourn for his wife; saying, "Put on thy shoes upon thy feet, and eat not the bread of men," *i. e.* the bread of other men, which they will send you. For the prophet being a sign unto them, to shew the greatness of the calamity which was to befall them, therefore God commanded Ezekiel not to mourn for the dead, as it was usual to do; thereby shewing, that the calamities which God would bring upon them should be so great, and general, that they should mourn one towards another, *i. e.* their loss of kindred should be so general among them, that the one should not be able to afford the usual assistance to the other, in supplying him with the aforesaid meal; which is meant by the words, of his not eating the bread of men.

If they have performed their necessary evacuations at their rising, they then say the following:—
 “Blessed art thou, O Lord, our God, King of the universe! who hast formed man with wisdom, and hast created in him holes, pipes, sinews, veins and joints. It is certain, and known before the throne of thy glory, that if but one of them were opened, or but one of them were stopped, it would be impossible for mankind to subsist or stand before thee. Blessed art thou, O Lord! the healer of all flesh, and wonderful in works.”

Immediately, on all occasions, after the performance of their necessary evacuations, they wash their hands and say the following prayer, and also give God thanks in an ejaculatory prayer, for restoring their soul unto them again after their sleep.

“My God, the soul thou hast given me is clean; thou hast created it, and thou hast formed it, and thou hast breathed it into me, and thou dost carefully preserve it within me, and thou wilt hereafter take it from me, and restore it unto me again in future time; all the time that the soul continues within me I do acknowledge before thee, O Lord my God, and the God of our fathers, the governor of all works, and Lord of all souls. Blessed art thou, O God! the restorer of the soul to the carcases of the dead.”

They then say their morning prayers; for they must not take any food, nor do any manner of work, before they have performed that duty, after the rising of the morning pillar, or the dawning of the day.

As for their prayers, they have liturgies, in which are all the prescribed forms of their synagogue worship; and those who have not time to go to synagogue must say their prayers at home, three times every day; that is, in the morning, in the afternoon, and at night.

The most solemn part of these prayers are those which are called, *Kiriath Shema*, and *Shemonch Efreh*. The first consists in reading of three portions of scripture; the first is taken from the beginning of the fourth verse of the sixth chapter of Deuteronomy to the end of the ninth verse; the second from the beginning of the thirteenth verse of the eleventh chapter of Deuteronomy to the end of the twenty-first verse; and the third from the beginning of the thirty-seventh verse of the fifteenth chapter of Numbers to the end of the chapter. And because the first of these portions in the Hebrew Bible begins with the word *Shema* i. e. hear; all three portions put together are called the *Shema*, and the reading of them *Kiriath Shema*; that is, the reading of the *Shema*. The reading of the *Shema* twice a-day, that is, morning and night, is what they are expressly bound to do, because of the words of the law in Deut. vi. 7, and xi. 19—"And thou shalt talk of them, when thou liest down and when thou risest up:" i. e. at the usual time of mankind lying down, which is at night, and the usual time of rising, which is the morning. The reading or repeating of this *Shema*, in the manner as is here related, is most certainly of great moment, for preserving of the true religion among them,

because, herein they do, twice every day make confession of the unity of God, and of the duties which they owe to him.

The other is called *Shemonah Efreh*, *i. e.* the eighteen prayers. Be it observed, these were composed and instituted by Ezra and the men of the great synagogue. But in the days of Rabbi Gamaliel (who lived a little before the destruction of the second temple) the heretics and apostates having increased, and become very troublesome and painful to them, even as thorns in their side; by endeavouring to seduce them from the true religion; and perceiving that this was an essential of the first magnitude in the necessary concerns of mankind; the said Rabbi Gamaliel and his Sanhedrim, unanimously agreed to compose another prayer, which should contain a request to the Almighty to annihilate the heretics, and placed it among the eighteen prayers above-mentioned; so that they now contain nineteen prayers.

Now these prayers are enjoined to be said, by all that are of age, of what sex or condition soever, either in public at the synagogue, or in private at their own dwellings, three times every day; that is, in the morning, in the afternoon, and at night. For as it is at present, so it always has been, a constant rule among them, that all are bound to pray unto God three times every day—that is, in the morning at the time of the morning sacrifice, and in the afternoon, near the time of the evening sacrifice, and at night; because the evening sacrifice continued burning upon the altar all night.

That it was anciently among God's people, the steady practice of good and religious persons, to offer up their prayers to God thrice every day, is not to be disputed, for this we find David and Daniel did. The former says, in the book of Psalms, —“ Evening, and morning, and at noon will I pray, and cry aloud, and he shall hear my voice.” And the latter tells us, that notwithstanding the king's decree to the contrary, he kneeled upon his knees three times a-day, and prayed and gave thanks unto his God, as he did aforetime : by which it is plainly implied, that he did not only at that time thus pray, but that it was always his constant custom so to do.

The reading of the *Shema*, and also the repeating of the nineteen prayers, they are expressly bound to do, as their morning devotions. The former being expressly commanded in the law, as above-mentioned ; and the latter are so much esteemed by them, that they allow the name of prayer to be only proper to the saying of these nineteen. They regard them, by way of eminence, to be superior to any of the rest ; inasmuch as they contain the very essence of prayer. The three first of them, are praises to the Almighty ; the three last are thanksgivings to him ; and the thirteen intermediate ones, contain requests of every principal thing essential to the welfare of mankind, either in their individual capacity, or as the whole congregation ; and therefore they are offered up in the most solemn manner in all their synagogues. The congregation, first say them in a low voice, after

which the reader of the synagogue repeats them aloud in the most solemn manner, the congregation all the while paying the utmost attention. As soon as he begins one of the said prayers, and makes mention of the name of the Lord, they instantly say, “Blessed is he, and blessed is his name,” and when he has concluded the prayer they say, “Amen ;” and so on, till he has concluded the whole of the nineteen prayers.

But besides these prayers, and the reading of the *Shema*, there are several other prayers in the morning service, some going before, others interspersed between them, and others following after ; but the above-named are the fundamental and principal part which are used by them.

The proper time of the morning prayer is from the sun rising till the third hour of the day—for it being expressly commanded in the law, “when thou risest up,” as has been already mentioned ; by which is understood the usual time when men arise, and formerly that was the time also when the morning sacrifice was offered ; and therefore since that period, not to read the *Shema* in due time is not to act in accordance with God’s commandments.

When they say their prayers in the morning, they make use of the garments with the fringes, called *Zitzzis*, and also *Tephillin*, *i. e.* *Phylacteries*.

As to the former, it is to be observed, that every male of the Jewish nation, is obliged to have a garment with fringes at the four corners thereof, as it is commanded, Numb. xv. 37—“And the Lord spake unto Moses, saying, speak unto the

children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put on the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring, that ye may remember, and do all my commandments, and be holy unto your God, I am the Lord your God.”

Every morning when they put on the said garment, they must take the fringes thereof in their hands, and say the following grace:—“Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us, the commandment of the fringes.”

This garment is made of two square pieces, with two long slips like straps joined to them, in order that one of the said square pieces may hang down before upon the breast, and the other behind. At the extremity of the four corners are fastened the fringes, by means of five knots, which knots, with the eight threads of each fringe, are thirteen; and the numerical letters of the Hebrew word, *Zitzis*, amount to six hundred, which, added together, make the number of six hundred and thirteen, which is exactly the number of precepts contained in the law. This garment is called the small veil, and which every Jew of the male sex, of whatever condition, is obliged to wear continually.

Besides the small veil, which is wore under their garments in the manner above described; they have, when at the morning prayers in the synagogue, the large veil with the fringes, which is put on over their garments.

Of the Tephillin, i.e. the Phylacteries.

The manner in which they are to be made, and the use they are for, I shall describe at large.

The first thing I mention is the parchment case for the head, where the phylacteries are put. This is formed into a particular shape upon a last of wood, made exactly square at the bottom. This bottom is a flat smooth board, upon which there are four smooth boards, erected parallel to each other. The parchment which covers and receives its figure from this frame, is first thoroughly soaked in water, to make it pliable and capable of receiving any form. It is thus fitted to the frame or last, so as to be thrust in between every upright board, to the bottom, and the bottom must also be exactly covered with it. When it is thus made in every part, as smooth and as close to the frame as it can possibly be, it remains there till it is perfectly dry and stiff; so that when the parchment is taken off the last, there are four cavities in it, answerable to the thickness of the four boards, and into every one of those cavities is put a section of the law, written with great exactness, upon very fine vellum. The four sections that are thus put in are as follow :—

The first is, from the beginning of the fourth verse of the sixth chapter of Deuteronomy to the end of the ninth verse of the same ; the second is, from the beginning of the thirteenth verse of the eleventh chapter of Deuteronomy to the end of the twenty-first verse of the same ; the third is from the beginning of the first verse of the thirteenth chapter of Exodus to the end of the tenth verse of the same ; and the fourth from the beginning of the eleventh verse of the said chapter to the end of the sixteenth verse of the same. On the outside boards of the frame the letter *Shin*, the initial letter *Shaddai*, *i. e.* Almighty ; one of the particular and incommunicable names of Jehovah is cut out in relievo, and the other, which is within the board, is cut so deep, that the strokes of the letters, either prominent or hollow, distinctly appear upon this parchment case when it is dry. It is made wide enough at bottom to reach a little over the bottom board ; this is done that it may be sewed together at last, that the sections of the law may not drop out of the cavities. At one end there is a loop, into which a thong is put, with which it is made to bind about the head. This parchment is covered carefully over with a fine skin, the hairy side of which must be outermost, to keep the sweat of the head from the case, and the phylacteries that are within it. The whole is sewed together with thongs of leather, cut very fine and made very soft.

The following is the mode of preparing the parchment case for the phylacteries of the arm. It is made upon a frame, the same as the other, but

with only one cavity, into which is put the same four sections as in those which are for the head. The four sections thereof must be wrote on four different slips of vellum; and also must have the letter *Shin* on the two sides thereof. But as to the phylacteries for the arm, the said four sections are to be wrote on one piece of vellum, but in four columns, and is not to have the letter *Shin* on each side as the other had. In every circumstance of this affair, they are extraordinarily scrupulous, as to the order of writing and placing the sections; the manner of making the ink; preparing the vellum, &c. all of which are very particularly described by Maimonides in his *Hilcoth Tephillin*, from whom I have taken their description.

The use of the Tephillin, or Phylacteries.

Every male of the whole Jewish nation, at or above the age of thirteen, is considered accountable for his actions, and enters into what they term a state of manhood; and, therefore, from that time forward, he is obliged to observe the precepts of the law. Before he begins his prayers, he must, (whether it be at the public worship, in the synagogue, or privately at home), put on the phylacteries in the following manner.

They first take the phylactery for the arm, and having placed it on that part of the left arm which is opposite the heart, say the following grace:—
 “Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his com-

mandments, and commanded us to say the *Tephillin*.” They then instantly, by means of a leather thong, which runs through a loop of the case like a noose, fasten it on the said part of the arm that it may not slip from thence. They then take the phylactery for the head, and saying the following grace:—“Blessed art thou, O Lord, our God, King of the universe! who hath so sanctified us with his commandments, and commanded us the commandment of *Tephillin*,” place the case on the forehead on that part where the hair begins to grow, and by means of a leather thong, which runs through the loop, is carried round the head, and tied behind, where it remains in that position; observing also, at the same time, that it is placed exactly between the eyes. All this is understood by the commandment in the law.—“And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.”

The Rabbies say, this commandment, if duly considered, and properly weighed, is indeed a sign of the first magnitude between the Almighty and us. For we herein make confession of the unity of God, and the duties which we owe unto him; and that we may remember the miracles and wonders which he wrought for us when he brought us forth from Egypt; and that he hath power and government over all; as well in the heavens above, as in the earth beneath; to do in them according to his will. They moreover state, that he hath commanded us to bind the phylacteries on our arm, in remembrance of the strong hand wherewith the Lord

brought us forth ; and that it should be on that part of the arm which is opposite the heart ; to shew that we ought to subject the appetites and imaginations of our hearts to his service ; and that the phylactery for the head, which is just opposite the brain, is to intimate that it is the place nearest where the soul is seated, and that all its senses and powers should be entirely devoted to the service of God. Thus it becomes an article of faith among the Jews, that every one of them are bound, every morning at least, during the time of reading the *Shema*, and saying the nineteen prayers, to have on the phylacteries ; because it is a sign of their acknowledging the Almighty to be the Creator of all things ; and that he hath power to do as he pleases. On the sabbath, and other festivals, they do not put on the phylacteries, because the duly observing them, being a sufficient sign of itself, as expressed in Exodus xxxi. 12.—“And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, verily my sabbaths shall ye keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” And again, verse the seventeenth—“It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth.” Thus every one of the whole Jewish nation is sealed with these two signs of the covenant of God continually ; thereby making confession of the unity of God, and consequently of the duties they owe to him. For he being the Creator of all things, as well celestial as

terrestrial, it is proper that Divine worship should be offered to Him, and none else.

THE AFTERNOON PRAYERS,

Which are called Tephillahts Minchah, i. e. afternoon prayers.

These were instituted for evening sacrifice as above mentioned, and as it was to be continually offered at half-past three, therefore, was it instituted that the time of the afternoon prayers should begin at that hour, and which is called *Minchah Kytone, i. e. Little Minchah*. But as it sometimes happened, that the fourteenth day of the month *Nisson*, fell on the Friday, in that case, the daily evening sacrifice was slain at half-past twelve; and of course it was allowed, that the afternoon prayers might be said after that time; and this is called *Minchah Gedoulah, i. e. the Great Minchah*: the time of which is from half-past twelve till half-past three. The time of the *Little Minchah* is from half-past three till after the sun is gone down. It is a prevalent opinion among the Jewish commentators, that this is the proper time for the afternoon prayers; for they say, that it was not only instituted against the evening sacrifice, but also against the incense, which was to be offered at even, after the daily sacrifice; alluding to that passage of the psalmist—"Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."—Psalm cxli. 2.

The form of the afternoon prayers is as follows:— They begin at the last verse of the one hundred and forty-fourth Psalm, saying, before it, this short ejaculation—“Happy are they that dwell in thy house continually praising thee. *Selah*. Happy is that people whose case is such; yea, happy is that people whose God is the Lord.” They then say the whole of the one hundred and forty-fifth Psalm, and then the nineteen prayers as before mentioned, the reader repeating them aloud, after the congregation have said them, the same as at morning prayers.

Their prayers at night consist of the following. First, their reading the *Shema*, as already mentioned, and repeating the nineteen prayers, as also two blessings, or praises before the *Shema*, and two after it.

The most proper time for reciting the *Shema* is from the time the stars appear till twelve o'clock; for it being commanded in the law to repeat the *Shema* when they lie down, and when they rise up, *i. e.* at the usual time of rising, and the usual time of going to bed; therefore, although they should not happen to go to bed, yet they must nevertheless repeat the *Shema* at the proper season.

There are three forms of prayers which they have for the common days of the year, but on the sabbaths, new moons, and other festivals, they have four; the fourth is called the *Musoph*, *i. e.* the addition, because it was instituted against the additional sacrifice of those festivals; all of which are particularly specified in Numb. xxix. 1., which additional sacrifices were offered immediately after the morning sacrifice; and for that reason is the prayer of

the *Musoph* said directly after the morning prayer. Besides the above-mentioned stated times of prayer, they immediately preceding their going to bed, say another, the form of which is here stated, “Blessed art thou, O Lord, our God, King of the universe! who makest the wearied sleep to fall on mine eyes, and slumbering on mine eye-lids; let it be thy will, O Lord, my God, and the God of my fathers! to lay me down in peace, and to make me to rise again in peace; and let me not be affrighted by any thoughts, bad dreams, or evil imaginations; and let my bed stand in peace before thee; and awaken mine eyes, lest I sleep to death. Blessed art thou, O Lord! who doth enlighten the universe with his glory.”

They then say the first portion of the *Shema*, and the last verse of the ninetieth Psalm, and the whole of the ninety-first. They then say from the beginning of the second verse of the third Psalm to the end of the same; after which they say as follows: “O Lord, our God! make us lie down in peace; and make us so rise, O our King! to life, and spread over us the tabernacle of thy peace. Inspire us with good council from before thee, and save us for thy name’s sake. Do thou protect us, and remove from us foes, pestilence, sword, hunger, and troubles; and remove satan from before and behind us, and in the shadow of thy wings shalt thou hide us; for God, our keeper and preserver art thou; for an Almighty, favorable and compassionate King art thou; and preserve us in our going forth, and in our coming in, with life and peace henceforward.

“Blessed is the Lord by day, and blessed is the Lord by night. Blessed is the Lord when we lie down, and blessed is the Lord at our rising up ; for in thy hands are the souls of all the living, and the spirit of all human creatures. Into thy hands do I commit my spirit ; thou hast redeemed me, O Almighty true God ! our God, who art in heaven ; unite thy name, and confirm thy kingdom perpetually, and reign over us for ever.

“Let our eyes behold, and our hearts rejoice. Let our souls be glad in thy true salvation, when it will be said unto Zion, your God reigneth, the Lord doth reign, the Lord hath reigned, and the Lord will reign for evermore ! For the kingdom is thine ; and for ever to all eternity thou wilt reign in glory, for there is not unto us any King but thee.

“The angel which redeemed me from all evil, bless the children, and let my name be named on them, and the name of my fathers, Abraham, and Isaac, and let them grow into a multitude in the midst of the earth.

“And he said, If thou wilt diligently hearken unto the voice of the Lord, thy God ! and wilt do that which is right in his sight, and wilt give ear unto his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians, for I am the Lord that healeth thee.

“And the Lord said unto satan, the Lord rebuke thee, O satan, even the Lord that hath chosen Jerusalem rebuke thee. Verily this is a brand

plucked out of the fire. Behold his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel, they all grasp the sword, being expert in war; every man hath his sword upon his thigh, because of fear in the night."

After this they repeat the four following ejaculations three times:—

"The Lord bless thee and guard thee! the Lord make his face to shine upon thee, and be gracious unto thee! the Lord lift up the light of his countenance unto thee, and give thee peace!

"Behold, he that guardeth Israel, doth neither slumber nor sleep!

"For thy salvation have I waited, O Lord! I have waited, O Lord! for thy salvation. O Lord! for thy salvation have I waited.

"In the name of the Lord God of Israel, on my right hand Michael, and on my left Gabriel; before me Oureal, and behind me Raphael, and at my head is the glory of the Almighty."

Afterwards they say the following Psalm.

A song of degrees.—"Happy is every one that feareth the Lord, that walketh in his ways: when thou dost eat the labor of thine hands, happy shalt thou be, and it shall be well with thee; thy wife shall be as a fruitful vine, by the sides of thine house; thy children like olive plants around thy table. Behold, that thus shall the man be blessed, that feareth the Lord. The Lord shall bless thee from Zion, and thou shalt see the good of Jerusalem, all the days of thy life; yea, thou shalt see thy children's children and peace upon Israel."

Then they repeat three times—"Tremble and sin not; examine your own hearts upon your bed, and be still. *Selah.*"

They then say the following, which ends the prayer before going to bed:—"The Lord of the world, who reigned before any creature was created, at the time when all by his will was made, then King his name was called; and after every thing ends, alone he will reign tremendous. He hath been, he is, and will be with glory. He is the only one, and there is no second to compare or be associated with him. He is without any beginning and without end, and to him is the power and sovereignty. He is my God and my living Redeemer, and the strong rock of my support in the time of trouble. He is my shelter, my refuge, the portion of my cup in the day I call. Into his hands do I commit my spirit, when I sleep, and when I awake, and with my spirit and my body, the Lord is for me, and I will not fear."

Besides the aforesaid prayers, which have their stated times of being repeated, as above-mentioned, they have divers others, to be said on several occasions; for it is a fundamental opinion among them, that it is not fit, that man should receive any benefit or use from any thing, without giving due thanks to the Almighty, who created that thing for his use and benefit; and therefore, if they but drink a draught of water, they are obliged to say a grace before it, as will now be shewn.

The first we shall mention is the grace before and after meals.

Before they sit down to meals, they must wash their hands, and say the following grace :—“ Blessed art thou, O Lord, our God, King of the universe ! who hath sanctified us with his commandments, and commanded us to cleanse our hands.”

Before they eat bread they say, “ Blessed art thou, O Lord, our God, King of the universe ! who hath brought forth bread from the earth.”

Before they partake of any fruit that grows on the ground, they say the following grace—“ Blessed art thou, O Lord, our God, King of the universe ! the Creator of the fruit of the earth.” And after they have eaten, they say the after grace, as for fruit that grows on the trees—*viz.* the Creator of numberless souls.

The grace before the drinking any drinkables, except wine, is thus :—“ Blessed art thou, O Lord, our God, King of the universe ! who hath performed all his word.”*

At the sight of a rainbow they say, “ Blessed art thou, O Lord, our God, King of the universe ! the rememberer of his covenant, faithful in the performance of his covenant, and his words are permanent.”

At the hearing of thunder, earthquakes or storms, they say, “ Blessed art thou, O Lord, our God, King of the universe ! of whose power and might the world is full.”

At the sight of uncommon high hills, mountains and wildernesses, and at lightning, they say,

* This grace is also made use of before the eating flesh, meat, fowls or fish, eggs, cheese, &c. (provided no bread is eaten therewith). The after grace is the same as for the fruits of the earth.

“ Blessed art thou, O Lord our God, King of the universe ! the Creator of the first creation.”

It is a principle agreed upon by the Talmudists, that mankind are bound to praise the Almighty, for any evil which may happen to befall them, as well as for the good they receive ; and therefore, if at any time (on account of their sins) any evil should befall them, or hear any ill tidings, they must, nevertheless, praise God, as a true Judge, and acknowledge that their afflictions are according to the strict rules of justice, and say, “ Blessed art thou, O Lord, our God, King of the universe ! the true Judge.”

If they see any person who has recovered from a dangerous sickness, they say the following :—
“ Blessed art thou, O Lord, our God, King of the universe ! who hath restored thee unto us, and not given thee to the earth.”

Of their houses, food, and utensils.

Every Jew is obliged to have upon the posts of the door of his house, *Mezuzza*. This is commanded in Deut. vi. 9, and xi. 20.—“ And thou shalt write them upon the door posts of thine house, and upon thy gates.” It must be expressly built for a dwelling, or they are not bound to fix a *Mezuzza* thereon. Maimonides mentions ten different things which are requisite to constitute a dwelling. Every door is obliged to have a *Mezuzza*. The manner in which they are made I shall now describe. Two portions of scripture, *viz.* from Deut. vi. 4, to ninth

verse inclusively; and from the thirteenth verse of the eleventh chapter, to the twenty-first of the same, being wrote on vellum, in like manner as the phylacteries, with *Shaddai* inscribed upon it. These are rolled up, and put in lead, in the form of a cylindrical tube, and which by means of two holes made in the lead to receive the nails, is thus fastened to the posts of their doors, when they must say the following grace: “Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and commanded us to fix the *Mezuzza*.”

I shall now describe what may, or may not, be eaten by them; as also, how prepared before they may eat thereof. In the first place, it must be observed, that they may not eat of any beast that does not chew the cud, and likewise part the hoof.

As to fish, they must not eat any, except those which have both fins and scales.—Levit. xi. 10.

With regard to the different species of fowl; there is no particular mark specified in the law, by which we may be enabled to distinguish between those which are called clean, and those which are unclean.—Levit. xiii., and Deut. xiv. 12. But as all the different species which may not be eaten are enumerated, consequently all those which are omitted may lawfully be eaten. They may not eat any blood; (Deut. xii. 23); nothing that dies of itself.*

* (Lev. xi. 13).—Their cattle are obliged to be killed by a Jew, duly qualified and specially appointed for that purpose, and afterwards searched by him, in order to ascertain the soundness thereof; for if the least blemish is found therein, they must not eat thereof.

If it be found to be in the state required by them, it is then called *Koesh*, and is sealed with a leaden seal, on the one side of which is the word *Koesh*, and on the other the day of the week in Hebrew characters ; and without such a seal, no Jew will purchase meat of a Christian butcher.

Before it is dressed, they are obliged to let it lay half-an-hour in water, and an hour in salt, and then rinse the salt off with clean water ; it being strictly commanded them not to eat the blood ; and the disobeying of this commandment being threatened with no less a punishment than excision, they are therefore, compelled to act in this manner, in order to draw forth the remaining blood which is left therein before they eat it.

They are likewise not allowed to eat the hind quarters, even of those beasts, of which they are permitted to eat, according to that passage in Gen. xxxii. 32.—“Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob’s thigh in the sinew that shrank.” Therefore, they are not allowed to eat of the hind quarters, unless the sinew be taken out, which is both troublesome and expensive ; it being required to be done by a person duly qualified, and specially appointed for that purpose, the same as those appointed to kill the cattle, and in consequence of which it is seldom done.

Also, they must not eat meat and butter together. This is likewise inferred from the commandment, “Thou shalt not seethe a kid in his mother’s milk.”

Exod. xxiii. 19, and xxxiv. 26, and Deut. xiv. 20. For this very reason it is, that they must not eat the cheese made by the Christian, that being called, meat and butter. All they make is under the superintendence of a Jew, and the milk from which it is made, is turned in a different manner; therefore, they are obliged to have different utensils, both to dress, and to eat their victuals in, even to the minutest article: such as knives and forks, spoons, &c. the one for meat, the other for butter.

They must not graft one species of fruit upon a tree of a different kind; such as a peach upon an apple tree, or the like; nor sow different species of seed in one bed; nor suffer different species of cattle to engender; neither may they wear a garment made of linen and woollen, that is of the wool of sheep, and linen made of flax. All this is grounded on the following commandment—"Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee."—Levit. xix. 19.

Of brotherly love and charity.

They are expressly commanded in the law—"And thou shalt love thy neighbour as thyself; I am the Lord."

The rabbinical doctors say, this is equal to the commandment—"And thou shalt love the Lord thy God with all thine heart, and with all thy soul,

and with all thy might.”—Deut. vi. 5. For say they, these two commandments are, as it were, the two pillars, or basis of the law; for the one commands our obedience to the Almighty, with our whole heart and soul, *i. e.* that we should submit to lay down our lives, rather than forsake the law of God; so the other commands us to love our neighbour with all our heart, &c. and which is commanded against that negative precept—“Thou shalt not hate thy brother in thine heart.” This hatred is understood by all the Jewish commentators to proceed from envy; and what is thought to proceed from an injury received from their neighbour, is guarded against in the subsequent precept of—“Thou shalt not avenge, nor bear any grudge against the children of thy people.” But on the contrary, if they receive an injury from one another, they are obliged to forgive each other; and in no wise to bear any malice or animosity towards each other. Nay, so far from it, that if they chance to see their enemy’s ox or ass go astray, they are commanded to bring it back to him; or if they see the ass of him that hates them lying under his burthen, they dare not forbear to help him; and therefore, those two precepts, *viz.* the love and reverence we owe to the Almighty, and the love we ought to bear towards our neighbour, are accounted the basis, both of the moral and ceremonial law.

They are expressly commanded to relieve the necessities of their poor, not only by giving them charity, but also in lending them sufficient for their

need, and that without usury ; and if he should pledge his garment with him, (which garment is understood to be a covering for his bed, as the poor and needy have no other to spare in the day time), he must return it to him by the time that the sun goes down.

They are also commanded not to shave the corners of their beard. This appears from the following text, “Ye shall not round the corners of your head ; neither shalt thou mar the corners of thy beard.”

Neither may they print any marks upon their flesh.

They may not take the dam with the young, if they chance to find a nest, whether it consists of eggs or young ones ; that it may be well with them, and that they may prolong their days.

Courtship, marriages, and ceremonies.

Every Jew is obliged to enter into the marriage state. The proper time for entering into that state, as allowed by the Rabbies, is the age of eighteen. A man that lives single till he is twenty, is looked upon as profligate, unless he makes it appear, that he cannot find a person that suits the disposition of his mind. It is likewise the duty of a female to enter into the marriage state at the same age. This institution is grounded upon the special command of the Almighty to our first parents—“Be fruitful and multiply, and replenish the earth.”—Gen. i. 28.

It is a custom, if a young man can find a woman according to his mind, and they both agree on this point, they make no scruple to inform their parents,

or near relations of the circumstance. If they have no parents, they inform their nearest relations of their mutual intentions. If the parents or relations find it a suitable connexion, they will readily agree; and if it happens otherwise, or unless they find it to be altogether an unequal yoke, then they will not give their consent. Sometimes it may happen, that love has taken a deep root on both sides. If so, and their friends not approving of the union, then they sometimes break through the rule in this way: a young man and young woman can go to any Jew's house of their acquaintance, and if they can find two males under the same roof, who are known to be devout men in their religion, the young man will adopt the following plan, (which is as well understood by the young woman). He will endeavor to get into conversation, and when it suits his conveniency, the young man will take a ring, and put it on the young woman's fore-finger of her right hand, and will utter certain words in Hebrew, to this purpose—" *With this ring I wed thee.*" This, although it may seem strange, is a lawful marriage, to all intents and purposes; but still it is reckoned disgraceful. It seldom happens, after such a marriage, but the friends mutually agree to have it celebrated in public.

It is customary for the bride and bridegroom to be betrothed, sometimes six months, or a year before marriage, according to circumstances, as agreed on by the parties; during which time the bridegroom visits his bride, but without any intimate communion. Indeed, it is almost reckoned unchaste among

the body, for a young man and young woman to walk together in public without being betrothed.

The following is the manner in which they are betrothed to each other. According to appointment, both parties invite their nearest relations, and the heads of the synagogue. There is a scribe present, who draws up an agreement between the bride and bridegroom. A certain day is fixed when they shall be joined in wedlock; and on this bond, it is agreed by a certain fine, sometimes from fifty to five hundred pounds penalty, that if the bridegroom forsakes the bride, or the bride the bridegroom, unless by the consent of both parties, such penalty will be inflicted.

I must mention, that at the time of these betrothings, there is great feasting and rejoicing. It is not among the Jews and Jewesses as it is among other classes of people, to keep their courtship secret; nay, quite the contrary, for generally a day after they are betrothed, the bride and bridegroom are busily engaged in informing all their friends and relations of the happy event that has taken place.

It is lawful for first cousins to marry. An uncle may also marry his niece; but an aunt must not marry her nephew. The reason is obvious, that the law of nature must not be reversed. For when the uncle marries his niece, the same person remains at the head who was so before; but when the nephew marries his aunt, he becomes, as it were, her head, and she must pay homage to him, by which the law of nature is reversed.

On the day appointed for the celebration of the

nuptials, the bride and bridegroom are conducted to the place appointed for the nuptial ceremony; the bridegroom by the men, and the bride by the women. There are generally assembled all, or most of their relations and acquaintance; for they generally invite a great many, as they are obliged to have at least ten men present; otherwise the marriage is null and void. When all the company are assembled, and the priest and reader of the synagogue come, the ceremony is performed in the following manner. A velvet canopy is brought into the room, supported by four long poles, under which the bride and bridegroom are led in the following order. The bridegroom being supported by two friends, one under each arm, and the bride by two women; which two men, and two women are always the parents of the bride and bridegroom, if living, otherwise the nearest kindred; one man and wife for the bride, and the other for the bridegroom. The bridegroom is invariably led by the men, and the bride by the women, she having her face covered by a veil, in token of female modesty. The bride being in this manner led by the women under the canopy, is placed opposite the bridegroom. The priest then takes a glass of wine in his hand, and says as follows—"Blessed art thou, O Lord, our God, King of the universe! the Creator of the fruit of the vine. Blessèd art thou, O Lord, our God, King of the universe! who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us

those that are married by the means of the canopy, and wedding ring. Blessed art thou, O Lord! sanctifier of his people Israel, by the means of the canopy and the wedlock.

“Blessed art thou, O Lord, our God, King of the universe! who hast created joy and gladness; bridegroom and bride; delight and song; pleasure and sympathy; love and brotherhood; peace and friendship. Speedily, O Lord, our God! let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of the merriment of the bridegrooms from out of their canopies, and youths from their musical feasts. Blessed art thou, O Lord! the rejoicer of the bridegroom with the bride.”

Then the bridegroom and the bride drink of the wine; after which the bridegroom takes the ring, and puts it on the bride's finger, in the presence of all who stand round the canopy, and says, “Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel. Then the instrument of the marriage contract is read, which specifies that the bridegroom, A. B. doth agree to take the bride C. D. as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honor, and cherish her, according to the manner of all the Jews, who honor, keep, maintain, and cherish their wives, and keep her in clothing decently, according to the manner and custom of the world. It likewise specifies what sum he settles upon her, in case of his death; and he therein

obliges his heirs, executors, administrators, &c. to pay the same to her out of the first produce of his effects. The reader then drinks another glass of wine, and after a prayer, the bride and bridegroom drink of the wine. The empty glass is then laid upon the ground, and the bridegroom stamps on, and breaks it. The intent and meaning of which ceremony is, to remind them of death, to whose power frail mortals must yield, sooner or later; and, therefore, to induce them to lead such a life as not to be terrified at the approach of death.

This being over, all present cry out, *Mozol Touv*, i. e. may it turn out happily; which ends the ceremony.

It is not uncommon to see congregated at the weddings or marriages, from three to four hundred individuals, of both sexes, who come gaily attired. Most generally these entertainments, particularly in London, are kept in places of note; such as the Britannia Inn, London Tavern, &c. &c. A very sumptuous dinner is provided for them. It is a rule a month before the marriage day, for the bride and bridegroom, and their relations, to send circulars to their numerous acquaintances. For instance; Mr. Aaron Levi and Rebecca Josephs present their compliments, that they are to be joined in wedlock on such a day; their company is requested to the ceremonies of their nuptials, and likewise to dinner, tea, and ball; and the evening following likewise, to tea and ball. N.B. The ceremony of the nuptials will take place precisely at two o'clock in the day, at such a place, according to appointment.

For a stranger to behold a Jew's wedding, would

strike him with wonder, particularly during the time of the ceremony of the nuptials. What with the solemn scene, and band of music playing solemn Jewish melody, and the grand appearance of the company, I should not be surprised that many would say, "As rich as Jews." It must be understood, that a beholder could not tell if the parties so married, were rich or poor. It is not uncommon but that those weddings come to some considerable expense; as none come unless they give a present, either of money or plate, according to each one's circumstances. It is generally calculated, that the presents so received will cover the expenses, &c.

The form of giving Chalitsa.

When a man dies childless, his widow is not to marry a stranger, but is left to the brother of the deceased, who either marries her, or gives her leave to marry another man.

This is grounded on the following passage, Deut. xxv. 5, 6.—"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Now this is to be understood in this way: that both the brothers, *i. e.* the deceased, and likewise the surviving brother, must

have their being upon earth at one and at the same time ; but if the brother should happen to be born after the decease of the other, it is not then to be observed, because it cannot be said, “to dwell together,” for evidently their dwelling, *i. e.* their being, was not together. The marrying such a widow is called *Zibum*, which word signifies to marry a sister-in-law. But if the brother does not choose to marry her, she must not marry another man without his first setting her at liberty.

This ceremony of giving a brother's wife leave to marry again, is *Chalitsa*, *i. e.* the loosing of the shoe, according to the following passage in Deut. xxv. 9. —“Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, so shall it be done unto that man that will not build up his brother's house.”

The ceremony is performed in the following manner :—a proper place having been fixed upon the evening before, by three Rabbies, they with the witnesses, are attended next day, after morning prayers, by the congregation ; for if the ceremony is performed by night, it is not valid. The Rabbies being seated, order the widow and brother-in-law before them, who declare that they are come to be set at liberty ; the one from espousing, the other from being espoused ; when the Rabbi, after a long examination, finds the man determined not to marry the widow, he asks him no more questions. The man then puts on a shoe, by order of the Rabbi ; (I give the reader to understand, this shoe is made

from black cloth list, which is knitted in a peculiar manner) ; then he takes it off again to unravel, which is a very troublesome job. For he must unravel it, by making use only of his two thumbs and two little fingers, which is not a very pleasant task. This ends the ceremony, and the widow is then at liberty to marry again.

The form of divorcement.

The form of those divorces, which are called *Ghet*, must be wrote by one of their notaries, with the concurrence of three Rabbies, and there are several rules to be observed in regard to the manner ; namely, that it must be wrote on ruled vellum, and contain exactly twelve lines, and no more. It must also, be wrote expressly for, and on account of a bill of divorce ; and must likewise, make mention of the place of residence of both man and wife. It is also required, that the notary, the Rabbies, and the witnesses should not be related, either to the husband, the wife, or each other.

The substance of the Ghet, i. e. the bill of divorcement.

Such a day of the week, month, year, and place, (all which must be in a particular manner specified).
“I, A. B., the son of C. D., and whose place of abode on this present day, is in the city of L., &c. do voluntarily divorce thee, and put thee away, and make thee free. Thee, C. D., the daughter of B. L., whose place of residence is this day, in the city of

L., &c. who hast hitherto been my wife ; and behold by this act thou art divorced, put away, and made free. And I do hereby permit thee to marry whom thou pleasest ; and no man shall have power to hinder thee from this day forward. And, behold, thou art free to any man ; and this instrument shall be unto thee a bill of divorcement, putting away, and freedom, according to the law of Moses and Israel.”

The form being drawn up, the Rabbi sounds the husband, in order to know whether he doth this voluntarily. If such be the fact, then there must be ten witnesses present at the reading and signing, besides the two who subscribe to the instrument.

The husband must deliver the *Ghet* into the woman's hand, and as he delivers it, must express himself in the following manner:—“Behold, this is thy bill of divorcement, and thou art herewith divorced from me, and art free to any other man.” The Rabbi then lays an injunction on the woman, not to marry in less than ninety days, lest she should be with child.

It often happens, that the husband is in another country, perhaps, beyond sea ; then notwithstanding, he can send his wife a bill of divorcement by a messenger ; but then he must be specially appointed ; must be present to witness the husband's order to the notary to write the bill ; he must also be present at the writing, and signing thereof. After which he receives the bill from the husband in the presence of two subscribing witnesses, the husband declaring as follows :—

“Take this bill of divorcement, and deliver it to my wife, in any place where thou canst find her, and thy hand shall be as mine; thy mouth as mine; thy act as my act, and thy delivery as my delivery; and I authorize and empower thee, even to appoint another messenger, if needful, in order that, the divorcement may reach her hands, and instantly that the divorcement does reach her hands, either from thy hands, or from the hands of thy messenger, she is divorced from me, and is free to any other man.”

When the messenger delivers the divorcement, he must do it in the presence of two witnesses, and must deliver it himself, in the following manner:—
“Behold, this is thy bill of divorcement, which thy husband hath sent unto thee, and thou art herewith divorced from him; and art free to any other man; and this bill of divorcement was wrote and signed in my presence.”

The Jews sometimes marry their children very young, and then they must stay till they are of a proper age, before the marriage can be consummated. Hence, when a girl, under ten years of age, happens to marry a man she does not like, she is entitled to a divorce, till she comes to be twelve years and a day old, which is the time when women are declared of age.

She has only to say, that she will not have such a man; this she does before two witnesses, who set down her declaration in writing, and deliver unto her what is called a divorcement of dislike; she is then at liberty to marry whoever she pleases.

I must now give my readers to understand the

custom of marrying children at such a tender age.

This has been a common practice for many years in the kingdom of Poland ; but at the present time it is discontinued, by the order of the Legislature.

I must here mention, that when the husband and the wife are thus divorced by mutual consent, on various occasions, (except for a woman committing adultery, which to the credit of their sex, is a very rare occurrence) they may afterwards, if they think proper, be re-united again, and this has not unfrequently been the case.

So particular are the Jews on this point, that if the least clue appears, of a woman being unchaste, and can be proved, the husband is obliged to be divorced ; and if the husband covers her fault, by keeping her, the law forbids it. A woman thus divorced is at liberty to marry any man she pleases, except the individual with whom she committed adultery. Divorcement of this sort must be plainly proved, before it can take place.

The rules of the synagogues.

A synagogue having five hundred seats, will bring in on an average two guineas per seat, thus yielding one thousand guineas annually. The high seats, which Christ said were loved by many, are those near the holy of holies, which stands towards the east, and is set apart for the keeping the Pentateuch. The lowest seat is that next the door. The charge of sittings are determined by their situation, and varies from two to fifteen guineas each. One has

a locker, in which the holder deposits his phylacteries, veil, garment, books, &c. In addition to the charge already mentioned, taxes are levied on each seat, among which are the following five shillings in the pound, to supply the necessitous Jews with unleavened bread, during the eight days of the passover, &c.

A great part of the money collected at the synagogue, is given in charity to infirm and aged Jews, in weekly stipends. It is worthy of remark, that the poor and rich receive the same honor at their marriages and burials, if their conduct be consistent with their profession.

When a Jew dies, rich and poor meet on those occasions. When any of the Jews assembled cannot follow the corpse to the grave, a pail of water and a jug is brought, with which they may wash each others hands. The first takes the water and throws it over the hands of the next, three times, but he must not touch them with the vessel; this is afterwards placed on the ground, when he who is washed takes it up, and does the same for him who washed him, and thus the process of ablution is carried on through the whole.

The coffins of the rich and poor are made of four deal boards, merely planed over to prevent splinters running into the hands. The shrouds are generally made of wool, but some of the more wealthy are buried in fine linen. The Jews have no walking funerals, and no difference is apparent between those of the poor and the rich, except relatives or friends of the latter should follow them in carriages.

It is by no means uncommon for a corpse to be followed by a multitude, consisting of from a hundred to a thousand persons, as may frequently be seen in the Whitechapel Road, in the neighbourhood of which are several Jewish burying-grounds.

Publicity is given to a case of dissolution in two ways. One is by its announcement in the synagogue; for when a person is known to have died, the clerk stops in the midst of the prayer, and with a loud voice mentions the name, the spot where the corpse lies, and the hour of interment. The other is more remarkable:—one of the Jews belonging to the synagogue goes into the places crowded with people, having a copper money-box in the shape of a half-gallon cask, secured by a lock and key, with a niche large enough to admit a penny piece. The peculiar sound of the box when shaken, intimates that some one is dead. The Jews, therefore, flock around him, make every inquiry, and cast into the box what they please. This is always done, unless the departed was an illegitimate child, a person of very impure life, or one grossly negligent of Jewish forms. In this case, seldom more than eight or nine follow him to the grave. So infamous, indeed, is it to be an exception to the custom just alluded to, that it is sometimes mentioned after, as branding even distant relations, with a kind of infamy and disgrace, which, when Jews quarrel, may be, even in the synagogue; one will sometimes say to the other, “I know something about you, don’t unlock my lips, or I will disgrace you,” and when he is dared to utter all he knows, it is not uncommon to

reply, if it cannot be charged on a nearer relation, “Why your great grandfather, or your fourth cousin died, and the box did not go for him.” Females very rarely, or never, attend a corpse to the grave, but it is heart-rending to witness their mourning. When the males retire, they all sit on the ground, and a hard boiled egg is cut in pieces among them. Their posture is continued for seven days, during which, visitors come, sometimes to the number of a thousand, to afford consolation; and should the party visited be poor, refreshment or money is usually given secretly. The light placed at the side of the corpse is kept in for one and thirty days, as Aaron was mourned for during that time; it is called the light of the departed spirit, and according to the clearness or dimness of the flame, they determine its comfort or discomfort. For the first seven days a congregation assembles, night and morning, and every morning the water and napkins are changed, under the idea that the spirit comes and purifies himself with them. Every anniversary too, a light must burn in the same way, for four and twenty hours; a fast also must be kept for that time, and the synagogue visited night and morning, to say *Kodesh* (prayers) in its behalf.

I will here insert a selection of prayers used in the synagogue at different periods.

The following prayer is said after every service during the year, particularly on sabbaths and festivals, it is chaunted by the congregation at large, and have generally set tunes.

“Extolled and praised be the living God! who

exists unbounded by time. He is ONE! of unparalleled amity, invincible, and eternal—without form or figure—incorporeal—holy beyond conception—prior to all created things—the first—without date or beginning. Lo! he is Lord of the world, and all creation! which evince his greatness and dominion—the flow of his prophetic spirit has he imparted to men, selected for his glory, but no one has appeared in Israel like unto Moses—a prophet beholding his glorious semblance. God has given his true law to his people by the hands of his trusty prophet; the law of God will never alter nor change for any other. He perceives, and is acquainted with our secrets—sees the end of all things at their very beginning. He rewards man with kindness according to his work—dispenses punishment to the wicked according to his misdeeds. At the end of days will he send our Messiah, to redeem those who hope for final salvation. God, in his great mercy, will recall the dead to life. Praised be his glorious name for evermore.

“My God! the soul which thou hast given unto me is pure; thou hast created, formed, and breathed it into me; thou dost also carefully preserve it within me, and thou wilt hereafter take it from me, to restore it unto me in futurity. During the time that my soul continues within me, will I be making acknowledgments to thee, O Lord, my God, and the God of my ancestors! Sovereign of all creation! Lord of all souls! Blessed art thou, O Lord! who restorest the souls unto dead bodies.

“Blessed art thou, O Lord, our God, King of

the universe ! who grantest to the cock understanding to distinguish between day and night.

“Blessed art thou, O Lord, our God, King of the universe ! who hast not made me an heathen.

“Blessed art thou, O Lord, our God, King of the universe ! who hast not made me a slave.

“Blessed art thou, O Lord, our God, King of the universe ! who hast not made me a woman.

The women say, “Blessed art thou, O Lord, our God, King of the universe ! who hath made us according to his will.

“Blessed art thou, O Lord, our God, King of the universe ! who clothest the naked.

“Blessed art thou, O Lord, our God, King of the universe ! who openest the eyes of the blind.

“May it be thy will, O Lord, our God, and the God of our fathers ! to cause us to become habituated to thy law, and attached to thy precepts. O lead us not into the power of sin, transgression, or iniquity ; temptation, or contempt. Suffer not evil imagination to have dominion over us ; but place us at a distance from evil men and wicked associates ; cause us to become attached to good intentions and good works ; and coerce our passions to be subservient unto thee. O grant us this day, and every day, grace, favor, and mercy, in thy sight, and in the sight of all who behold us ; and dispense kind favors upon us. Blessed art thou, O Lord ! who bestowest gracious favors on thy people Israel.

“May it be thy pleasure, O Lord, my God, and the God of my fathers ! to deliver me this day, and every day, from men of daring countenance, and

audacity ; from evil men—from evil associates—from evil neighbours—from evil occurrences—and from the destructive tempter—from a rigorous judge, or a harsh accuser, whether he be, or be not, a son of the covenant.

“Sovereign of all worlds ! it is not on account of our righteousness that we presume to lay our supplications before thee, but on thy abundant mercies. What are we ? what our life ? what our favor ? what our righteousness ? what is our help ? what our power ? what shall we say in thy presence, O Lord, our God, and the God of our fathers ? Verily the mightiest heroes are as nought before thee ; men of renown, as though they had not existed ; wise men, as without knowledge ; and the intelligent, as if void of understanding. For the majority of their actions is emptiness ; the days of their life but vanity in thy presence ; even the pre-eminence of man over beast is nought ; for all is vanity.

“Verily we, thy people, are children of thy covenant—the children of Abraham, thy beloved ; to whom thou didst swear on Moriah, the seed of Isaac, his only son, who was bound upon the altar. The congregation of Jacob, thy first-born son, whom, from the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him ; thou didst call his name Israel and Jeshurum.

“We, therefore, are in duty bound to give thanks unto thee ; to praise thee ; to praise, glorify, bless, and sanctify thee ; and to offer praise and thanksgivings to thy name. O happy we ! how goodly our portion ; how pleasant our lot ! and how beau-

tiful is our inheritance! O happy we, who rise early in the morning, and attend late in the evening; twice every day, to proclaim*—Hear, O Israel, the Lord, our God, is ONE!

“Blessed be the name of his glorious kingdom! for ever and ever.

“Thou didst exist e’er thou hadst created the world; and thou art the same after its creation. Thou art God in this world, and thou art God in the world to come. O sanctify thy name with those who hallow thy name; sanctify thy name throughout thy world; and, thus by thy salvation wilt thou exalt and raise on high our horn. Blessed art thou, O Lord! who sanctifiest thy name amidst multitudes.

“Thou art the Lord, our God! in heaven, and on the earth, and in the highest heavens. Verily, thou art the first, and thou art the last, and besides thee there is no God. O gather those who confide in thee from the four corners of the earth; then shall the inhabitants of the world know and acknowledge, that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea, and all that in them is; who from among all the works of thy hands, whether from above or below, can say unto thee, what doest thou? Our father, who art in heaven, be gracious unto us, for the sake of thy great name, whereafter we are called, and confirm unto us, O Lord, our God! that which is written, at that time I will bring you again, and at the time when I

* Deut. vi. 4.

assemble you, surely I will appoint you for a name, and a praise among all the people of the earth, when I cause your captivity to return before your eyes, saith the Lord !

“ Thou, O Lord, hast been the help of our fathers from eternity, a shield and a Saviour, unto their children after them, throughout all generations. Thy throne is in the highest sphere of the universe, and thy judgments and righteousness extend unto the remotest boundaries of the earth. Happy the man, who hearkeneth unto thy commandments, and layeth thy law and thy word in his heart. Verily thou art the Lord of thy people, and a mighty King to defend their cause ; yea, thou art the first, and thou art the last, and besides thee, we have neither King, Redeemer, nor Saviour. Thou didst redeem us, O Lord, our God ! from Egypt, and from the house of bondage didst thou deliver us ; all their first-born didst thou slay, but thy first-born didst thou redeem ; thou didst divide the Red Sea, didst drown the proud, and didst cause thy beloved people to pass through the sea, and the waters to cover their enemies, so that not one of them escaped. For this the beloved people praise and glorify God ! and the dearly beloved nation utter psalms, songs and praises ; blessings and thanksgivings, unto the living King, and eternal God ! the high, the exalted, the great and tremendous ; who casteth down the proud and raiseth the humble ; delivereth the captive, redeemeth the meek, helpeth the poor, and doth deign to answer his people at the time when they cry out unto him,

‘ Praise be to the most high God, blessed and ever to be blessed is he,’ and with great glee did Moses, and the children of Israel, chaunt forth a song unto thee ; and they exclaimed—

“ Who is like unto thee, O Lord, among the mighty ? Who is like unto thee : glorious in holiness ! tremendous in praises ! working miracles ?

“ A new hymn did the succoured people sing to thy name upon the sea shore, unanimously did they all hail thy Majesty ! and said, the Lord shall reign for ever and ever !

“ O thou, rock of Israel ; arise for the help of Israel ; and according to thy promise, redeem Judah and Israel. Our Redeemer is the Lord of hosts ! the holy one of Israel is his name ! Blessed art thou, O Lord, who hath redeemed Israel !

“ Come, my beloved, to meet the bride ; the presence of the sabbath let us receive.

Come, my beloved, &c.

“ Keep, and remember, as to one commandment attached, did the sole Omnipotent cause us to hear, the Lord is ONE, for renown, for glory, and for praise.

Come, &c.

“ To meet the sabbath come let us go, for it is the source of blessing ; appointed at the beginning, at the earliest time ; last in creation, but first in design.

Come, &c.

“ Thou kingly temple ! thou royal city ! arise, come forth from thy subversion ; long, long enough hast thou dwelt in the vale of tears, in pity will he compassionate thee.

Come, &c.

“ Shake the dust from thee, arise, clothe thyself

in glorious apparel, O my people ; for by the hand of Jesse the Bethlehemite, will redemption draw nigh to my soul. *Come, &c.*

“Arouse ! arouse ! thy light is come ; arise and shine. Awake ! awake ! chaunt a hymn ; the glory of the Lord is revealing upon thee. *Come, &c.*

“Be not abashed, be not ashamed, why art thou cast down ? why art thou disquieted ? In thee shall the poor of my people take refuge, and the city, (Jerusalem), on her own ruins be built. *Come, &c.*

“And thy spoilers shall become a spoil—thy rapacious enemies be far away removed—thy God will rejoice in thee, as the bridegroom rejoiceth in his bride. *Come, &c.*

“To the right and to the left shalt thou extend, and the eternal God wilt thou adore ; thus through the means of a man, the son of *Periz*,* shall we be made to rejoice and be glad. *Come, &c.*

“Come, then, in peace, thou crown of thy husband ! Come with joy, and with mirth, into the midst of a faithful and chosen people. Come, then, O bride ! Come, then, O bride ! *Come, &c.*

“*Reader.* Bless ye the Lord ! who is ever blessed.

“*Congregation.* Blessed be the Lord ! who is blessed for ever and evermore.

“Blessed art thou, O Lord, our God, King of the universe ! who, by a word, maketh the evening approach with twilight ; who with wisdom openeth the gates of the heavens, and with understanding altereth the seasons, changeth the times, regulateth

* David's ancestor.

the stars, and placeth them in their orbits in the firmament ; all according to his will. The Creator of day and night ; who makes the night revolve before the darkness, and the darkness from before the light ; making the day pass away, and bringing forth the night ; thus making a distinction between day and night. The Lord of Hosts ! is his name. The omnipotent, living, and ever-existing God ! He will continually reign over us for evermore. Blessed art thou, O Lord ! who bringeth on the evening.

“With everlasting love hast thou loved the house of Israel, thy people. Laws and commandments, statutes and judgments hast thou taught us ; therefore, O Lord, our God ! whenever we lie down, and whenever we rise up, will we discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments for ever and ever ; for they are our life, and the prolongation of our days ; and in them will we meditate day and night. O ! withdraw not thy love from us, ever. Blessed art thou, O Lord ! who lovest his people Israel. O omnipotent, faithful King !

“All this is truth and certainty, and established with us, that the Lord is our God ! and there is none besides him, and that we (Israel), are his people. He hath redeemed us from the hands of kings ; he is our King ! who hath delivered us from the power of tyrants. The Omnipotent ! who entailed vengeance for us on our adversaries, and who requited the due reward unto all those who hate us ; who effects great deeds beyond research, and wonders without number. Who hath appointed life for

our souls, suffering not our feet to slip. Who led us to tread on the high places of our enemies, and exalted our horn over all those who hated us. Who, for our sakes, effected miracles and vengeance on Pharaoh; prodigies and tokens in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought out his people Israel from among them to partial freedom; by conducting his children through the divisions of the Red Sea; and causing their pursuers and their enemies to sink in the deep. When his children beheld his mighty power, gratefully did they praise his name; with pleasure acknowledged him their Sovereign. Moses, and the children of Israel repeated hymns to thee with gladness and abundant joy; unanimously they exclaimed—

“Who is like unto thee, O Lord! among the mighty. Who is like unto thee! glorious in holiness! tremendous in praises! working miracles!

“Thy sovereignty did thy children behold, when thou didst divide the sea for Moses. This is my God, they proclaimed, and said, ‘The Lord will reign for ever and ever.’

“Thus it is written, ‘For the Lord hath redeemed Jacob, and delivered him from the hand that was stronger than he.’ Blessed art thou, O Lord! the Redeemer of Israel.

“O Lord, our God! cause us to lie down in peace, and raise us up again. O our King, alive! O spread thy pavilion of peace over us; uphold us with thy good counsel, and help us, for thy name’s sake. Protect us, and remove away from us, foes,

pestilence, war, famine, and grief. O remove the enticer, (satan), from being about us, and cover us under the shadow of thy wings ; for thou, O God ! art our keeper and deliverer. Thou, O Omnipotent ! art a most merciful and gracious King ! preserve our going forth, and our coming in, to life and peace, for now, and for evermore. O spread over us thy tabernacle of peace. Blessed art thou, O Lord ! who extendeth the tabernacle of peace over us, and over all his people Israel, and over Jerusalem.

“In the morn will I seek thee, my rock and my tower ; my mornings and evenings will I devote to thee. Before thy Majesty do I stand and tremble ; for thine eyes perceive all the cogitations of my heart. What can the heart and tongue effect ? What my power ? What the spirit within me ? But the song of man is pleasing to thee ; therefore, will I praise thee as long as the divine soul within me be.

“I call upon thee, for thou wilt answer me. O God ! incline thine ear unto me, and hear my prayer. Through righteousness shall I behold thy countenance, and when I awake, enjoy thy divine likeness ; for in thee have I trusted, O Lord ! I said, thou art my God ! O hear the voice of my supplications, when I cry unto thee ; when I lift up my hands towards thine holy oracle. I have cried unto thee, O God, Lord, my God ! and thou hast healed me. I will call unto thee, O Lord ! and unto my Lord will I make my supplication. O cause thy countenance to shine upon thy servant ; save me with thy tender mercy ; for unto thee, O Lord ! do I

hope thou wilt answer me, O Lord, my God ! Hear my prayer, O Lord ! give ear unto my cry, and be not silent to my tears. Hear, O Lord ! and be gracious unto me. O Lord ! be assistant unto me.

“ Universal Lord ! who the sceptre swayed,
E're creation's first wond'rous form was fram'd ;
When by his will divine, all things were made,
Then—King ! Almighty ! was his name proclaim'd.
When all shall cease, and this world's system o'er
Tremendously then he alone will reign :
Who was, who is, and who will evermore.
In glory most refulgent still remain.
Sole God ! unequalled and beyond compare.
Without division or associate ;
Without commencing date or final year,
Omnipotent he reigns in awful state,
He is my God ! my living Redeemer,
My sheltering rock in misfortune's hour,
My standard, my refuge, and protector :
My lot's disposer, when I seek his power,
Into his hands, my spirit I consign,
Whilst wrapt in sleep, that I again awake,
And with my spirit, my body I resign ;—
The Lord's with me, no fear my soul can shake.

“ Incline thine ear, O my God ! and hear, open thine eyes and behold our desolation, and that of the city which is called by thy name. We presume not to present our supplications before thee on account of our righteousness, but trusting on thy great mercy. Hear, O Lord ! pardon, O Lord ! attend, O Lord ! and grant our request. Delay not, for thine own sake, O my God ! for it is thy holy name which designates thy city and thy people.

Our Father, merciful Father, shew unto us a kind token, and gather our dispersions from the four corners of the earth. Then shall all nations know and acknowledge that thou, O Lord, art our God, and at the present time, O Lord, art thou our Father. We are but clay, and thou hast formed us ; we all are the work of thy hands, save us for thy name sake, O our Creator, King and Redeemer ! have compassion on thy people ; yield not thine heritage to shame, suffering the nations to rule over them : wherefore should it be said among the people, where is their God ? We are conscious that we have sinned, and that no one can defend us : O let thy great name support us in time of trouble. We are destitute of good works. O yet for the sake of thy holy name, act charitably with us. As a father doth compassionate his children, so have compassion on us, O Lord, and save us for thy name sake. O have pity on thy people, be merciful to thine heritage. O spare us, we beseech thee, according to thy abundant mercy ; be gracious unto us, and answer us, for righteousness is thine, O Lord ! wonder working at all times.

“ Look, we beseech thee ; have compassion on thy people speedily, for thy name sake, and through thine abundant mercy. O Lord, our God ! have pity, commiseration, and save the sheep of thy pasture. Suffer not thine anger to prevail against us, for our eyes are constantly looking towards thee. O save us, for thy name sake, have mercy on us, for the sake of thy covenant, look down upon us, and answer us in time of trouble ; for thine,

O Lord, is salvation, and in thee is our hope, O God of pardon. Pardon us, we beseech thee, thou good and forgiving God ! for thou, O God, art a most gracious and merciful King.

“ O most merciful and gracious King ! we beseech thee to remember and to look back on the covenant made between the divided offerings, and let the sacrificial binding of the only son appear before thee in favor of Israel. Our Father and our King ! O be gracious unto us and answer us, for we are titled by thy great name ! O thou who workest wonders continually, act with us according to thy tender mercy ; thou who art gracious and merciful look on us, and answer us in time of trouble ; for unto thee, O Lord, doth salvation belong. Our Father and our King, who art our shield, do not unto us according to our evil doings, but bear in mind, O Lord, thy mercy and thy tender kindness ; save us according to thy abundant goodness, and have compassion on us, for we acknowledge no other God besides thee, our Creator ! forsake us not, O Lord, our God ! neither be thou distant from us, for our souls are stunted by the sword, captivity, pestilence, plague, and all manner of trouble and sorrow. O deliver us, for we hope in thee ; put us not to shame, O Lord, our God ! but cause thy countenance to shine on us, and remember for us the covenant of our ancestors, and save us for thy name sake. O behold our afflictions, and listen to the voice of our prayers, for thou dost hearken to the prayers of every mouth.

“ O most merciful and gracious God, have com-

passion on us and on all thy works, for there is none like unto thee, O Lord, our God. We beseech thee to pardon our transgressions, our Father, King, Creator and Redeemer, who art the living and ever-existing God; mighty in power, gracious and beneficent to all thy works. Yea, thou art the Lord our God, the God who art tardy of anger and full of compassion, O deal with us according to thine abundant mercy, and save us for thy name sake. Hear our prayers, O our King, and deliver us from the power of our enemies. Hear our prayers, O our King, and deliver us from all trouble and sorrow. Thou art our Father and our King, and we are called by thy name. O desert us not, forsake us not, O our Father! cast us not off, O our Creator, nor forget us, O our Maker, for thou, O God, art a most gracious and merciful King.”

On the second and fifth days of the week, the following is to be fervently said, standing :—

“ Yea, the most merciful forgiveth iniquity, and destroyeth not, but frequently turneth aside his anger, and awakeneth not his wrath. O Lord, withhold not thy mercy from us ; let thy grace and truth continually preserve us. Save us, O Lord, our God, and gather us from among the nations, that we may give thanks unto thy holy name, and gratulate ourselves in thy praise ! O God, if thou wilt mark our iniquities, who is it, O Lord, that can stand ? Yet does pardon lie with thee ; therefore shalt thou be revered. O deal not with us according to our sins, requite us not according to our iniquities. Although our iniquities testify

against us, O Lord ! yet act kindly, for the sake of thy name. O Lord, keep in mind thy mercy, and thy benevolence, for they are eternal. The Lord will answer us in the day of trouble ; the name of the God of Jacob shall be our refuge. Save us, O Lord ! the Heavenly King will answer us on the day of our calling. Our Father and our King ! O be gracious unto us, and regard us, although we are destitute of good works, yet act charitably with us for thy name sake. O Lord, our God, hear the voice of our supplications ; remember thy covenant with our ancestors, and help us for the sake of thy name. O Lord, our God ! thou hast brought forth thy people out of the land of Egypt with a mighty hand, and hast acquired a glorious name, even unto this day. We acknowledge that we have sinned ; that we have acted wickedly. O Lord ! according to all thy righteousness, we beseech thee to let thine anger, and thy wrath be turned away from Jerusalem, thy city, and thy holy mountain ; for it is on account of our sins, and the iniquities of our ancestors, that Jerusalem and thy people are become objects of reproach to all who surround us. Now, therefore, O our God ! attend to the prayer of thy servant, and to his supplications, and cause thy countenance again to shine upon thy desolate sanctuary, for thine own sake, O Lord !

“There is none like unto thee, gracious and merciful, O Lord, our God ! there is none like unto thee, O Omnipotent ! long suffering, and abundant in mercy and truth. Save us, in thy great mercies, from storms and wrath. O deliver us : O recollect

thy servants, Abraham, Isaac, and Jacob ; and turn not thine eyes unto our stubbornness, nor to our wickedness ; nor to our sins. O turn from thy fierce wrath, and reverse the evil decreed against thy people, and remove from us the stroke of death. As thou art merciful, for such is thy course, to show gratuitous mercy throughout every generation. Have compassion, O Lord ! on thy people, and shield us from thy wrath ; remove from us afflictive plagues, and harsh decrees, for thou art the guardian of Israel. Righteousness, O Lord ! is thine, but confusion of countenance belongs to us ; how can we lament ? what can we say ? or how can we justify ourselves ? Let us examine our ways, and let us thoroughly search them ; then shall we return repentant unto thee : for verily, thy right hand is stretched forth to receive the penitent. O Lord ! save us, we beseech thee. O Lord ! prosper us, we beseech thee. O Lord ! we beseech thee, answer us at the time of our call. Unto thee, O Lord ! we look. To thee, O Lord ! do we hope. In thee, O Lord ! do we confide. O be not silent, but answer us. Although the heathens say their hope is lost, unto thee alone shall every knee bend, and all the lofty bow down.

“O thou ! who with open hand art ready to receive penitent transgressors and sinners, alas ! our souls are perturbed by our numerous griefs. O forget us not for ever, but arise, and save us ; for on thee is our dependance. Our Father, and our King ! although we be destitute of righteousness and good works, O remember for us the covenant

made with our ancestors, and the testimony we daily bear, that thou, O Lord, art one God! O regard our afflictions, for abundant are our woes, and the troubles of our heart. Have compassion on us, O Lord! in the land of our captivity, and pour not thy wrath upon us, for we are yet thy people, the children of thy covenant. Behold, O God! the reduced state of our glory among the nations, and our disgustful state like that of an unclean person. How long shall the people of thy strength remain in captivity, and the glory in the power of the cruel. Awaken thy might and thy jealousy against thine enemies, so that they may be ashamed, and scared from their power. Let not our fatigues appear trifling in thy presence, but cause thy mercy to anticipate the day of our trouble; and though not for our sake, yet act for thine own sake, and destroy not the memorial of our residue. O be gracious unto a people, who, with fervent love, do twice every day proclaim the unity of thy name, saying—‘Here, O Israel, the Lord, our God! the Lord is One.’”

The above I have selected from the morning service.

“All beings shall give thanks unto thee!—all shall praise thee!—and every one shall declare, that there is none holy like the Lord! All shall extol thee for ever—Creator of all things! O Lord! who daily openeth the portals of the east, and cleaveth windows in the firmament—bringeth forth the sun from its place, and the moon from her settled residence—enlighteneth the whole uni-

verse, and its inhabitants, which with merciful influence he created. He with mercy doth illuminate the earth, and those who dwell therein; and with kindness every day, continually doth renew the work of the creation. Thou art the sole King, heretofore extolled, who is praised, glorified, and exalted from the earliest days of the world. O God of the universe! in the abundance of thy mercy, have compassion on us. O Lord of our strength! rock of our fortress! shield of our salvation! be thou our defence. There is none to be compared with thee; nor is there any beside thee. There is no other save thee, and who is like unto thee! There is none to be compared with thee, O Lord, our God! in this world; nor is there any besides thee, O our King! In the world to come there is no other, save thee, O our Redeemer! in the days of the Messiah, and there will not be any like unto thee, O our Saviour! at the resurrection of the dead.

“The Almighty is Lord of all productions. He is praised and adored by the mouth of every breathing soul. His power and his goodness fill the universe. Knowledge and understanding encircle him. He exalteth himself above the angels, and is adorned with glory about his heavenly chariot. Purity and rectitude are present at his throne. Kindness and mercy attend his glory. How excellent are the luminaries our God has created; with how much knowledge, understanding, and wisdom hath he formed them. He hath endued them with power, and might to regulate the world; full of splendor

and radiant brightness, their lustre is graceful throughout the world, rejoicing when going forth, and delighted when returning; with reverential awe do they perform the will of their Creator, and ascribe glory and majesty to his name; joy and song to the commemoration of his kingdom. He called the sun, and it rose in resplendent light; he looked, and regulated the moon's varying form. Praise is tendered him by the whole heavenly host; glory and majesty, by the Seraphim and Ophanim, and the holy animated beings.

“Hail to the God! who rested from all his works on the seventh day; who exalted himself and sat on his majestic throne, and with honor did adorn the day of rest, calling the sabbath a day of delight; it is the glory of the seventh day that thereon did the Omnipotent rest from his work; yea even the seventh day praiseth and uttereth psalm and song for the sabbath; it is good to praise the Lord, therefore shall glorification and blessings be offered to God by all his creatures; praise, honor, and glory, shall they ascribe unto the King, the Creator of all, who entailed his people Israel with his sacred rest on the holy sabbath day. Thy name, O Lord, our God! shall be sanctified; and thy memorial, O our King! be glorified in the heavens above, and on the earth beneath. Cause thyself ever to be blest, O our Saviour! on account of all the praiseworthy works of thy hands, and for the bright luminaries which thou hast formed, they glorify thee for ever.

“Cause thyself to be ever blessed, O our Creator,

our King, and our Redeemer! Creator of holy angels! Praised shall be thy name for ever, O our King! Creator of officiating angels! yea, his ministering angels, who are all standing in the uppermost sphere of the universe with awe, and with united voice proclaiming the dictates of the living God, and the Sovereign of the universe. All these beloved, pure, and mighty spirits, all with sacred fear and reverence performing the will of their Master, are opening their mouths in holiness and innocence, with song and psalmody, continually blessing, praising, glorifying, reverencing, hallowing, and ascribing sovereignty unto the name of God, the great, the mighty, and tremendous King! Holy is he, they all, one from the other, take upon themselves the service of the kingdom of heaven; and allowing each other to sanctify their Maker with tranquil spirit, pure language, and sacred harmony, until they all in one acclamation join, and with solemn awe exclaim—‘Holy! Holy! Holy! is the Lord of Hosts! the whole earth is replete with his glory.’

“When the Ophanim and holy animated beings with an impetuous sound raise themselves up towards the holy seraphs, and towards each other, they sing praise and say—

[When additional praises on particular days are said, this form is used instead of the annexed].

“The living creatures sing, the cherubs glorify, the seraphim exult in song, and the angels bless the Lord; fronting every angel, orphan and cherub, opposite to the seraphim, opposite to each other do they all sing praise and say—

“ Blessed is the glory of the Lord from his high station. To the blessed God all shall offer harmonious strains. To the King, to the living and ever permanent God, all shall chaunt hymns, and render audible praises ; for it is he who alone worketh mighty, and maketh new things ; Lord of battles, Planter of righteousness, Propagator of salvation, creator of all remedies, tremendous in praises, and Lord of wonders ; who every day with his kindness constantly reneweth the works of his creation ; as it is said, ‘to him who made great luminaries, for his mercy endureth for ever.’ O cause a new light to shine on Zion, that we may speedily enjoy its splendor ; blessed art thou, O Lord ! Creator of all lights.

“ With abundant love hast thou loved us, O Lord, our God ! and with great and extraordinary mercy hast thou had compassion over us, O our Father and our King ! for the sake of our ancestors, who trusted in thee, and whom thou didst teach the statute of life, be thou also gracious unto us, and teach us, O our Father ! merciful Father ! O be gracious unto us, and give unto our hearts a faculty, to understand, fully comprehend, hearken, learn, teach, keep, execute, and accomplish, with due affection, all the doctrines expressed in thy law. O enlighten our eyes through the means of thy law, and attach our hearts unto thy precepts ; unite also our hearts, in love and reverence towards thy name, that we may never be confounded ; for we have ever trusted in thy holy, great, mighty, and tremendous name, and we shall ever rejoice and

delight in thy salvation. O bring us back in peace from the four corners of the earth, and lead us erect unto our land, for thou art the God who worketh salvation, who hast preferred us to every people and language, and hast in truth brought us near unto thy great name, to give praise unto thee, and with affection to acknowledge thy unity. Blessed art thou, O Lord ! who hath affectionately made choice of his people Israel.

“ May salvation come forth from heaven, grace, kindness, mercy, long life, affluence, heavenly aid, bodily health, and superior illumination, living and healthful children, a posterity that shall neither cease nor make void the words of the law ; unto the Teachers and Rabbins of the holy assemblage in the land of Israel, and in the land of Babylon ; unto the principal orators, the chiefs of the captivity, the heads of colleges, the judges of the gates, their disciples, and the disciples of their disciples, and all who are occupied in studying the law. O may the Sovereign of the universe ! bless them, preserve them, increase their days ; and prolong their years, redeem and deliver them from all their troubles and evil occurrences ; may the Lord of heaven be their support at all times and seasons, and let us say, *Amen*.

“ Most merciful Father ! who dwellest on high ; O may he with transcendent mercy regard with pity the pious, upright, perfect, and holy congregations, who have offered up their souls for the sanctification of his holy name ; lovely and amiable in their life time, and not separated (from their

faith) at their death ; swifter were they than eagles, and stronger than lions ; ever prompt to perform the will of their Creator, and the desire of their Maker. May our God kindly remember them, together with all the righteous persons of this world. May he even before our eyes avenge the blood of his servants that hath been shed, as it is written in the law of Moses, the godly man—‘Cause his people to rejoice all ye nations, for he will avenge the blood of his servants. He will render vengeance to his adversaries, and will be reconciled to his people.’ And by the hands of thy servants, the prophets, as it is written, saying, ‘I will avenge the blood which I have not yet avenged ; I, the Lord ! who dwelleth in Zion.’ And in the holy writings it is said, ‘Wherefore should the heathen say, where is their God ? Make known among the heathens in our sight, that thou avengest the blood of thy servants that hath been shed.’ And it is said, ‘The avenger of blood will remember them, and not forget the cry of the humble.’ And it is said, ‘He will judge the nations, will fill their places with dead bodies ; he that woundeth the chief of Rabbah’s land.’ Who would drink of the brook in the way, and therefore, did proudly exalt himself.

“May God give thee of the dew of heaven, and the fatness of the earth, and abundance of corn and wine. People shall serve thee, and nations bow down to thee ; be lord over thy brethren, and thy mothers’ sons shall bow down to thee. Cursed be those who curse, and blessed be those who bless thee. And may God Almighty bless thee, make

thee fruitful, and multiply thee, that thou mayest become a multitude of people. And may he give thee the blessing of Abraham, for thee and for thy seed with thee, that thou mayest inherit the land wherein thou sojournest, which God gave unto Abraham. Thus shalt thou have help from the God of thy father, who shall bless thee with the blessings from above, and the blessings of the deep, couched beneath. The blessings of the breast and the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separated from his brethren. And he will love thee,* and bless thee, and multiply thee. He will also bless the fruit of thy womb, and the fruit of thy land; thy corn, thy wine, and thine oil. The increase of thy kine, and the flocks of thy sheep; in the land which he swore unto thy fathers to give thee. Blessed shalt thou be above all people; there shall not be male or female barren among you, or your cattle. And the Lord shall take away from thee all infirmities; neither will he put upon thee any of the evil diseases of Egypt, which thou knowest, but will lay them upon all those that hate thee.†

“May the angel who redeemed me from all evil, bless the youths, and they shall be called by my name, and those of my ancestors, Abraham and Isaac, and increase abundantly in the midst of the

* Deut. vii. 13.

† Ibid. xxviii. 3.

earth. The Lord, your God, shall multiply you ; and lo ! ye are this day as stars in the heaven for multitude. May the Lord God of your fathers, make you a thousand times as many more as you are, and bless you as he hath promised you.

“Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be at thy entrance, and blessed shalt thou be at thy departure. Blessed shall be thy basket and thy kneading trough. Blessed be the fruit of thy womb—of thy ground—of thy cattle, the increase of thy kine, and thy flock of sheep. May the Lord command the blessing upon thee in thy storehouse, and in all thy undertaking ; and bless thee in the land which the Lord, thy God, giveth thee. The Lord will open his good treasures, the heavens unto thee, and give the rain for thy land in its season, and to bless all the work of thy hands. And thou shalt lend unto many people, but thou shalt not borrow. For thy God will bless thee as he has promised thee ; and thou shalt take pledge from many nations, but thou shalt not pledge ; and thou shalt reign over many nations, but they shall not reign over thee. Happy art thou, O Israel ! who is like unto thee ! a people saved by the Lord ! the shield of thy help, and the sword of thine excellency. Thine enemies also shall falter and prevaricate before thee, and thou shalt tread upon their high places.

“I have made thy transgressions vanish away like a cloud, and thy sins like a vapour. Return unto me, for I have redeemed thee. Sing, O ye

heavens, for the Lord hath effected it. Utter a joyful sound, O ye depths of the earth ; burst forth into song, O ye mountains ; the forest, and every tree therein ; for the Lord hath redeemed Jacob, and will be glorified in Israel.

“But Israel shall be saved by the Lord with eternal salvation ; ye shall never be ashamed ; neither shall ye be confounded, even to eternity. And ye shall eat in plenty, and be satisfied, and praise the Lord, your God ! who hath dealt wonderfully with you, and my people shall never be ashamed. And ye shall know that I am in the midst of Israel ; and that I am the Lord your God ! and none else ; and my people shall never be ashamed. Surely, with joy shall ye go forth, and with peace shall ye be led onward ; the mountains and the hills shall burst forth before you into song, and all the trees of the field shall clap their hands. Behold, God is my salvation. I will trust, and will not be afraid ; for my strength and my song is *Jah*. The Lord is also become my salvation. Then shall ye with joy draw water from the fountains of salvation. In that day shall ye say, ‘Give thanks unto the Lord ; call upon his name ; make known his mighty deeds among the people ; be mindful that his name is highly exalted. Sing ye to the Lord, for he hath wrought a stupendous work : this is made manifest in all the earth. Shout, and sing for joy, ye inhabitants of Zion, for great in the midst of thee is the Holy One of Israel. In that day shall it be said, behold this is our God, we have trusted in him, and he hath saved us. This is the

Lord, we have trusted in him; we will rejoice and triumph in his salvation.

“Ye house of Jacob, come, let us walk in the light of the Lord! then will the faith of your times be the prop of salvation, wisdom and knowledge; for the fear of God is its treasure. David conducted himself wisely in all his ways; therefore, was the Lord with him; he hath delivered my soul in peace from the battle that was against me; for it was with me to contend with many. And the people said unto Saul, ‘Shall Jonathan die? who hath wrought this great salvation in Israel! God forbid! As the Lord liveth, not one hair of his head shall fall to the ground; for he wrought with God this day.’ So the people released Jonathan, that he died not. Thus shall the ransomed of the Lord return, and come to Zion with loud acclamation; and everlasting gladness shall crown their heads; joy and gladness shall they obtain, and sorrow and sighing shall flee away. Thou hast turned my wailing tones for me into dancing glees; thou hast put off my sackcloth, and girded me with gladness. And the Lord, thy God, would not hearken unto Balaam; but the Lord, thy God, turned the curse into a blessing for thee, because the Lord, thy God, loveth thee. Then shall the virgin rejoice in the dance, and the young men and old men together; for I will change their mourning into joy. I will also comfort them, and cheer them from their sorrow.

“He that createth speech for the lips, to him is peace. Peace to him that is afar off, and to him that is near, saith the Lord; I will heal him. The

spirit enveloped Amasia, the chief of the captains, and he said, 'Thine are we, David, and on thy side are we, thou son of Jesse; peace, peace, be to thee, and peace to those that help thee; for thy God helpeth thee.' David received them, and placed them at the head of the band. And thus shall ye say to all living, 'peace to thee, peace to thine house, and peace be unto all that thou hast.' The Lord will give strength unto his people; the Lord will bless his people with peace."

Rabbi Johanan saith, wherever thou meetest with the expression of the magnificence of the holy blessed Being, there wilt thou also meet with a description of his humility. We find this written in the law, repeated in the prophets, and again in the *Hagiographa*.

"In the law it is written—'For the Lord your God, is God of gods! and Lord of lords! great, mighty and terrible; who regardeth not persons, nor taketh a bribe.' And immediately after it is written—'He doeth justice for the fatherless and the widow, and loveth the stranger; bestowing on him food and raiment.' It is repeated in the prophets, as it is written—'For thus saith the high and lofty One, who inhabiteth eternity, and whose name is holy. The high and holy place will I inhabit, and with the contrite and humble of spirit to revive the spirit of the humble, and to animate the heart of the contrite.' It is a third time repeated in the *Hagiographa*, as it is written—'Sing unto God!—chaunt hymns to his name—extol him who rideth the ethereal regions—praise him by his

name, *Jah*—rejoice before him.’ And immediately after it is written—‘A Father of the fatherless, and a judge of the widow, is God, in his holy habitation.’ May the Lord, our God! be with us, as he was with our fathers. O may he not forsake us; not cast us off. All ye who are alive at this day, cleave unto the Lord, your God! for the Lord shall console Zion. He shall console all her desolations; and he shall make her wilderness like Eden, and her desert like the garden of the Lord! Joy and gladness shall be found in her; thanksgiving, and the voice of melody. The Lord was pleased for the sake of his righteousness; that the law be aggrandized and glorified.”—Psalm. i. 28.

The above, which I have inserted, are for the evenings during the year, and sabbath service likewise. Those prayers which follow, are used on different festivals during the year.

“With abundant love hast thou loved us, O Lord, our God! and with great and extraordinary mercy, hast thou had compassion over us. O our Father, and our King! for the sake of our ancestors, who trusted in thee, and whom thou didst teach the statute of life; be thou also gracious unto us, and teach us. O our Father, merciful Father! O be gracious unto us, and give unto our hearts a tendency to understand, fully comprehend, hearken, learn, teach, keep, execute, and accomplish with due affection, all the expression of doctrine in thy law. O enlighten our eyes through the means of thy law, and attach our hearts unto thy precepts; unite also our hearts in love and reverence towards

thy name, that we may never be confounded ; for we have ever trusted in thy holy, great, mighty, and tremendous name; and shall delight and rejoice in thy salvation. O bring us back in peace from the four corners of the earth, and lead us erect unto our land, for thou art the God who workest salvation, who hast preferred us to every people and language, and hast brought us in truth unto thy great name, to give praise unto thee, and to acknowledge thy unity with affection. Blessed art thou, O Lord, who hath affectionately made choice of thy people Israel.

“True, stable, correct, permanent, right, faithful, lovely, desirable, pleasant, reverend, excellent, regular, acceptable, good, and beautiful is this word of God unto us for ever and ever. Verily, the everlasting God is our King ; the rock of Jacob, the shield of our salvation; from generation to generation, doth he endure, and his name endure. His throne is established, and his kingdom and truth are fixed for ever. His words also are full of life ; permanent ; faithful for ever, and for ages after ages desirable, as concerning our ancestors ; concerning ourselves ; our children ; our generations, and all the generations of the seed of Israel, thy servants. For the past, and the future ages, is his divine word, excellent and permanent for ever ; spoken in truth and faithfulness ; it is a statute that shall not pass away. Verily, thou art the Lord, our God ! and the God of our fathers ! our King ! and the King of our fathers ! Our Redeemer ! and the Redeemer of our fathers ! Our Creator ! the

rock of our salvation ! Our deliverer and preserver ; such is thy name from everlasting, there is no other God besides thee.

“ Answer us, O God ! answer us on this fast day ; for we are greatly distressed. O regard not our wickedness ; hide not thy countenance from us, nor estrange thyself from our supplications. O we beseech thee, be near to our cry, and suffer thy tender mercy to comfort us ; even before we call unto thee, according to the word of thy promise. ‘ And it shall be, that before they call, I will answer, whilst they are yet praying, I shall already have heard.’ Thou, O Lord ! art he who answereth in time of trouble, Redeemer and Deliverer in all times of trouble and distress. (The reader concludes), Blessed art thou, O Lord, who answerest in time of trouble.

“ O Lord ! rebuke me not in thine anger, nor chasten me in thy wrath. Have mercy upon me, O Lord ! for I am withered. Heal me, O Lord ! for my bones are shaken ; my soul is troubled exceedingly. O thou eternal God ! ah ! how long yet. Return, O Lord ! relieve my soul ; O save me, for thy mercy sake. For in death there is no remembrance of thee ; in the grave who shall give thanks unto thee ? I am wearied with my sighing ; every night I deluge my bed ; with my tears do I bedew my couch. Mine eye is consumed, because of grief ; shrunk, because of all mine adversaries. Depart from me all ye workers of iniquity, for the Lord hath heard my supplication, the Lord will accept my prayer. All mine enemies shall be

greatly ashamed and confounded ; abashed they will instantaneously retreat.

“The breath of all the living will bless thy name, O Lord, our God ! and the spirit of all flesh glorify and extol thy memorial, O our King ! from eternity to eternity thou art God ! and besides thee we have neither King, Redeemer, nor Saviour : thou dost redeem, deliver, maintain, and commiserate in all times of trouble and distress ; there is no king for us but thee. God of the first ages, and God of the last. God of all creatures ; Lord of all productions ; adored with manifold praises ; who governeth the universe with tenderness, and his creatures with mercy. Lo ! the Lord neither slumbereth nor sleepeth ; he rouseth those who sleep ; awakeneth those who slumber ; causeth the dumb to speak ; releaseth the captive ; supporteth the fallen, and raiseth up the drooping : unto thee alone do we worship. Were our mouths as full of sacred song as the sea with water ; our tongues with melody as its roaring billows ; our lips with praise, like the expanded firmament ; were our eyes sparkling like the sun and moon ; our hands extended as the eagle’s wings under heaven, and our feet like as the hind’s, we should yet be deficient to render due thanks unto thee, O Lord, our God, and the God of our fathers ! and adequately to bless thy name ; for even one of the myriads and thousands of benefits which thou hast conferred on us, and on our ancestors. From the house of bondage, O Lord, our God ! didst thou release us ; from Egypt didst thou redeem us ; in the time of famine didst thou

sustain us ; and with plenty didst thou nourish us. From the sword didst thou deliver us ; from pestilence save us, and from sore and heavy diseases didst thou withdraw us. Hitherto have thy tender mercies supported us, and thy kindness hath not forsaken us. O abandon us not, O Lord, our God, in future. Therefore, the members which thou hast branched out in us ; the spirit and soul which thou hast breathed into our nostrils, and the tongue thou there hast placed in our mouths, shall worship, bless, praise, extol, reverence, sanctify thee, and ascribe sovereignty unto thy name, O our King ! Every mouth shall adore thee, and every tongue shall swear unto thee ; every knee bend unto thee ; every rational being worship thee ; every heart revere thee, and the inward parts and reins shall sing praise unto thy name, as it is written—‘All my bones shall say, O Lord, who is like unto thee ; thou who deliverest the weak from them that is too strong for him, and the poor and the needy from their oppressor !’ Who is like unto thee ; who equal unto thee ; who can be compared unto thee ; great, mighty, and tremendous God ! most high God ! possessor of heaven and earth ; we will praise, adore, glorify, and bless thy name ; as David said—‘Bless the Lord, O my soul, and all that is within me, bless his holy name.’

“Happy might those be with the lot assigned him, for thou didst call him thy faithful servant : a garland of glory didst thou place on his head when he stood before thee on Mount Sinai, and brought down two tables of stone in his hand, on which was

written the commandment for the observance of the sabbath, and thus it is written in thy law—‘And the children of Israel shall keep the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever. For in six days the Lord made the heaven and the earth, and on the seventh day he rested, and was refreshed.’ Thou, O Lord, our God! didst not bestow this on the other nations of the earth; neither didst thou, O our King! make it the heritage of those who worship idols, nor will the uninitiated enjoy its repose. Affectionately hast thou bestowed it on thy people, Israel, the posterity of Jacob, whom thou hast chosen. The people who sanctify the seventh day, shall all be satisfied and delighted with thy goodness, for thou wast pleased with, and didst sanctify the seventh day, the most desirable of days didst thou call it—a commemoration of the work of all the creation.

“When in restraint I called on the Lord, and he answered me with enlargement. The Lord is for me, I will not fear; what can man do unto me? The Lord is with me, and is my aid; therefore shall I behold the confusion of my foes. Better is it to trust in the Lord, than to rely on man. Better it is to trust in the Lord, than to rely on princes. All nations beset me around, but in the name of the Lord will I cut them off; they surround, they encompass me, but in the name of the Lord will I cut them off. They compass me about like a swarm of bees, they flash about as the fire of thorns, but in the name of the Lord will I cut them off. Thou

hast thrust sore at me that I may fall, but the Lord supported me. The Lord is my strength and my song, and he is become my salvation. The voice of song and salvation resounded in the tabernacles of the righteous. The right hand of the Lord acteth valiantly ; the right hand of the Lord is exalted ; the right hand of the Lord acteth valiantly ; I shall not die, but shall live, and declare the works of the Lord. He hath indeed chastized me, but he hath not given me over unto death. Open the gates of righteousness for me, I will go through them. I will praise the Lord ; this, the gate of the Lord, into which the righteous shall enter. I will praise thee, for thou hast answered me, and art become my salvation.—*I will, &c.* The stone which the builders rejected, is become the corner head stone.—*The stone, &c.* This is from the Lord, it is marvellous in our eyes.—*This is from, &c.* This is the day which the Lord hath appointed, we will be glad and rejoice thereon.

“ Thy righteousness is everlasting, and thy law is truth ; yea, thy righteousness, O God ! is exceeding high, for thou hast done great things, O God ! who is like unto thee, thy righteousness is exalted as the mighty mountains ; thy judgments profound as the vast abyss ; for thou, O Lord ! dost preserve both man and beast.

“ O Lord, our God ! cause us to lie down in peace, and raise us up again. O our King ! alive ; O spread thy pavilion of peace over us ; uphold us with thy good counsel, and help us for thy name’s sake. Protect us, and remove away from us foes,

pestilence, war, famine, and grief. O remove the enticer (satan), from being about us, and cover us under the shadow of thy wings ; for thou, O God ! art our keeper, and deliverer. Thou, O Omnipotent ! art a most merciful and gracious King. O preserve our going forth and our coming in, to life and peace, for now and for evermore. Blessed art thou, who ever doth guard his people Israel.

“ Sovereign of the universe ! it is evidently known unto thee, that whilst the holy temple was established, if a man sinned he offered a sacrifice, and nothing was consecrated but its fat and blood ; and thou in thine abundant mercy didst grant him pardon ; but at present, when, because of our iniquities the holy temple is destroyed, we have neither sanctuary, nor priest to atone for us. O may it therefore be acceptable in thy presence, that the diminution of fat and blood, which hath been diminished by my presence this day, be accounted as fat offered and placed on the altar, before thy presence, and therefore, O be favorable unto me. (After this he proceeds with) May the words, &c.

“ The shield of our ancestors with his mighty word—the reviver of the dead by his mere word—the holy God ! (On the Penitential days, say, the holy King), there is none like unto him who granteth rest unto his people on his holy sabbath, for pleased with them he gave them repose ; him therefore will we worship with reverential awe, daily will bless his name, and constantly with the essence of the blessings. O God ! to whom thanksgivings are due, Lord of peace, Sanctifier of the

sabbath ; blesser of the seventh day, who doth grant holy rest to a people satiated with delight, as a memorial of the work of the creation.

“ O that our eyes may see, our hearts rejoice, and our souls truly exult in thy salvation ; when it shall be said unto Zion, it is thy God who hath established his reign. The Lord is King, the Lord hath reigned, the Lord will reign for ever and ever. For the sovereignty is thine, and to all eternity wilt thou reign in glory : verily, we have no other King but thee. Blessed art thou, O Lord ! The King, who in his glory will eternally reign over us, and over all his works.

“ O God ! who art mighty in thy strength, who art great by thy glorious name ; eternally mighty and tremendous by thy awful acts ; the King who sitteth on the high and exalted throne.

“ Enthroned, eternal ; exalted and holy is his name : it is written, ‘ Rejoice in the Lord all ye righteous, for praise is comely in the just.’ With the mouths of the upright shalt thou be praised ; with the lip of the righteous shalt thou be blessed ; with the tongue of the pious shalt thou be extolled ; and in the midst of the saints shalt thou be sanctified.

“ Thou hast made us acquainted, O Lord, our God ; with thy righteous judgments ; and taught us to execute the statutes of thy pleasure ; yea, thou hast given unto us, O Lord, our God ! righteous judgments, and the law of truth, statutes and excellent commandments. Thou didst also put us in possession of seasons of joy, sacred holy days,

and freely devoted festivals ; thou also didst cause us to inherit the sacred delight of the sabbath, the glory of the holy days, and the enjoyment of regular festivals. Thou, O God, our Lord ! hast made a distinction between the holy and the profane ; between light and darkness ; between Israel and the nations ; between the seventh day and six days of work ; between the sanctification of the sabbath, and the sanctification of the holy days, hast thou made a difference ; and the seventh day from the six days of work hast thou appointed as sacred ; and thou hast separated and sanctified thy people Israel with thy holy consecration.

“ May it be thy pleasure, O Lord, our God ! and the God of our fathers, to renew this coming month for us in beneficence and blessings. O grant us long life and a life, of peace, a goodly life, a life of blessing, of comfortable maintenance and increasing fatness ; a life fraught with the fear of heaven, and the dread of sin ; a life without shame or disgrace ; a life of riches and honor ; a life in which we shall be found to have a love for the law, and a fear of heaven ; a life in which the good wishes of our hearts shall be fulfilled.—*Amen.*—*Selah.*

“ May he who blessed our ancestors, Abraham, Isaac, and Jacob, bless this holy congregation, together with all other holy congregations. Yea, them, their wives, sons and daughters, and all who belong to them : all those who unite to appropriate synagogues for prayer, as well as those who assemble therein to pray ; as also those who provide lights to

light them; wine to sanctify the sabbath day, and other festivals; bread to the wanderer, and charity to the poor. Likewise, also those who faithfully discharge the trust reposed in them by their congregation. May the holy blessed Being reward them; remove from them all sickness, heal their bodily infirmities, pardon all their sins, and send blessing and prosperity on all the work of their hands, and those of all Israel, their brethren, and let us say, *Amen*.

“In the days of Matthias, son of Jochanan, Maccabeus, the high priest, and his sons, when the tyrannical government of Greece, rose up against the people Israel, to make them forget thy law, and trespass on the statutes of thy holy will, thou in thine abundant mercy, didst stand in their behalf, and in the time of their trouble, didst thou contend for them; didst judge their causes, and avenge their wrongs. Thou didst deliver the mighty into the hands of the weak—a multitude into the hands of a few—the impure into the hands of the undefiled—the wicked into the hands of the righteous—and the contumacious into the hands of those who occupy themselves with thy law. Thus didst thou make unto thyself a great and holy name in thy world; and didst work a great salvation and redemption for thy people Israel on that day. After this did thy children enter into the oracle of thy house, cleanse thy temple, purify thy holy place, and rekindle the lights in the court of thy holy house, and appointed those eight days of dedication to be kept with thanksgiving and praise to thy great name.

Thou hast graciously endowed us with the knowledge of thy law, whereby thou hast taught us to observe the statutes of thy will. Thou, O Eternal, our God! hast made a distinction between the consecrated, and the not consecrated—between light and darkness—between Israel and other nations—between the seventh day and the six working days. Our Father, our King! vouchsafe to commence the days which now are approaching us in peace, preserve us from all sin, free from all iniquity, and attached to the reverence of thee.

“O let us be graced by thee with knowledge, understanding, and discernment. Blessed art thou, O Lord! who graciously bestoweth knowledge.

O our Father! we beseech thee, restore us to the due observance of thy law, and bring us near, O our King! unto thy service. O cause us to return to thy presence with perfect repentance. Blessed art thou, O Lord! who art pleased with repentance.

“Verily, thou art One, and thy name the only One; what nation is so especial on the earth, as thy people Israel? A glorious exaltation, and a crown of salvation; a day of rest and of sacredness, didst thou give unto thy people. Even Abraham shall be glad; Isaac shall rejoice; Jacob and his posterity shall rest thereon; a repose of love and freewill; a repose of faith, truth, and faithfulness; and a repose peaceful, tranquil, prosperous, and secure: a perfect repose, such as in which thou delightest. O that thy children may know and understand that their repose is from thee, and for their repose to sanctify thy name.

“O let the slanderers have no hope, all the wicked be quickly lost, and all the enemies of thy people be speedily cut off, the reign of wickedness be soon rooted out, broken, hurled down, and reduced, soon, even in our days. Blessed art thou, O Lord! who breaketh up enemies, and humbleth the proud.

“May thy tender mercies, O Lord, our God! be expanded over the just, the pious, and the elders of thy people; the house of Israel; the remnant of their scribes; and the virtuous strangers, as also over us! O bestow good rewards unto all who faithfully put their trust in thy name; and grant that our portion be with them; that we never be put to shame, for we do trust in thee. Blessed art thou, O Lord! the support and the confidence of thy just.

“O in mercy, return to Jerusalem, thy city, and dwell therein, as thou hast promised. O rebuild it shortly, even in our days, an everlasting structure, and speedily re-establish the throne of David therein.

“Holy! holy! holy! is the Lord of Hosts! the whole earth is replete with his glory.

“When the Ophanim and holy animated beings, with an impetuous sound, raise themselves up towards the holy seraphs, and towards each other, sing praise, and say:—

“Blessed is the glory of the Lord from his high station.

“To the blessed God! all shall offer harmonious strains. To the King! to the living and ever-permanent God! all shall chaunt hymns, and render

audible praises; for it is he who alone worketh mighty, and maketh new things; Lord of battles; Planter of righteousness; Propagator of salvation; Creator of all remedies; tremendous in praises, and Lord of all wonders; who every day, in his goodness, constantly reneweth the works of the creation; as it is said, 'To him who made great luminaries, for his mercy endureth for ever.' O cause a new light to shine on Zion, that we may speedily enjoy its splendor. Blessed art thou, O Lord, Creator of lights! who with mercy enlighteneth the whole earth, and all those who dwell therein, and who with his goodness every day continually reneweth the work of creation. How great are thy works, O Lord! in wisdom hast thou made them all! filled is the earth with thy property. Thou alone art the King! heretofore extolled, praised, glorified, and exalted from the earliest of days of the world. O God of the universe! in the abundance of thy mercy, have compassion on us. O Lord of our strength, Rock of our fortress, thou Shield of our salvation! be thou our defence. The Almighty, blessed, magnanimous Being! made and established the radiance of the sun; the Beneficent hath formed all that is glorious to his name; with bright luminaries hath he encircled the seat of his strength. Chiefs of holy bands, extolling the Almighty; continually declaring the glory of God, and his holiness; cause thyself ever to be blessed, O Lord, our God! for all the praiseworthy works of thy hands; and for the bright luminaries which thou hast formed, they shall glorify thee for ever. Ever to be blessed art

thou, O our Creator, our King, and our Redeemer! Creator of holy angels, praised shall be thy name for ever. O our King, Creator of officiating angels! yea, his ministering angels, who are always standing in the uppermost sphere of the universe, with awe, and with united voice, proclaiming the dictates of the living God, and Sovereign of the universe! All these beloved chosen and mighty spirits; all with sacred fear and reverence, are performing the will of their Master; all open their mouths in holiness and purity, with song and psalmody, continually blessing, praising, glorifying, reverencing, hallowing and subscribing sovereignty unto God; the great, mighty, and tremendous King. Holy is he, and they all, one from the other, take upon themselves the service of the kingdom of heaven, and giving permission to each other to sanctify their Maker with tranquil spirit, pure language, and sacred harmony; they all, in one acclamation, join and with solemn awe, exclaim—

“Blessed is he who but spake, and the world was called into existence! Blessed is he. Blessed is the primeval Creator. Blessed is he who sayeth, and performeth. Blessed is he who ordaineth and establisheth. Blessed is he who hath compassion upon the earth. Blessed is he who hath compassion over all creatures. Blessed is he who graciously rewardeth those who revere him. Blessed is he who liveth for ever, and existeth eternally. Blessed is he who redeemeth, and redeemeth and delivereth. Blessed is his name. Blessed art thou, O Lord, our God, King of the universe! God, merciful

Father! praised by the mouth of his people, and glorified by the tongue of his pious men and servants, with the songs of David, thy servant, will we also praise thee, O Lord, our God! With thanksgivings and songs of praise, will we magnify, praise, and glorify thy name; yea, we will hail thy Majesty, O our King, our God, sole God, life of the universe! O King! praised and glorified be thy great name, for ever and ever. Blessed art thou, O Lord, O King!

“May the Lord, our God, be with us, as he was with our ancestors; O may he neither leave nor forsake us; may he incline our hearts towards him; to walk in his ways, and to keep his commandments, statutes, and judgments, which he commanded our fathers. O may these, my words, wherewith I have made supplication before the Lord, be nigh unto the Lord, our God, day and night, that he maintain the cause of his servant, and the cause of his people Israel, in their daily necessities; that all the people of the earth may know, that the Lord is God, and that there is none else. Lead me, O Lord, in righteousness, because of mine enemies; make my way straight before me, and I will walk in mine integrity. O redeem me, and be gracious unto me; turn unto me, and be gracious unto me, for I am solitary and afflicted. My feet stand in the straight path; in the assembly will I bless the Lord. The Lord is my guardian; the Lord is my shade; he is on my right hand; my help is from the Lord, who made heaven and earth; may the Lord guard my going out, and my coming

in, with life and peace, from henceforth, and for evermore. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given unto us, as thou didst swear unto our fathers—a land flowing with milk and honey. O God of glory! unto thee will I offer song and praise, and will worship thee day and night. Blessed be he to whom unity peculiarly appertaineth: he was, is, and ever will be, the Lord God; the God of Israel; the supreme King of kings! holy and blessed is he! he is the living God, the living and ever-existing King, for ever and evermore. Blessed be the name of his glorious kingdom for ever and ever. In thy salvation do I hope, O Lord!

“With everlasting love, hast thou loved the house of Israel, thy people: laws and commandments, statutes and judgments hast thou taught us, therefore, O Lord, our God! whenever we lie down, and whenever we rise up, will we discourse of thy statutes, and we will rejoice in the words of thy law, and in thy commandments, for ever and ever; for they are our life, and the prolongation of our days; and in them will we meditate day and night. O, withdraw not thy love from us, ever. Blessed art thou, O Lord! who lovest his people Israel.

“The Lord hath ever been mindful of us; he will bless us, he will bless the house of Israel; he will bless the house of Aaron. He will bless those that fear the Lord, both small and great. May the Lord increase his blessing upon you more and more, upon you and upon your children. Blessed are ye

of the Lord, who made heaven and earth. The heavens are the heavens of the Lord, but the earth hath he given to the children of men ; the dead praise not the Lord ; neither do they who descend into the silent grave ; but we will bless the Lord, from henceforth, and for evermore. *Hallelujah !*"

The ethics of the fathers.

CHAP. 1.

"All Israel have a portion in the future world ; as it is said, 'And thy people all righteous, shall for ever possess the land ; the scion of my planting, the work of my hands, wherewith to be glorified.'

" 1. Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the great synagogue. They said three things : 'Be deliberate in judgment ; train up many disciples ; and make a fence for the law.' 2. Simon, the just, was the last remaining of the men of the great synagogue. He used to say, that the world existed by virtue of three things, *viz.* the law, worship, and acts of beneficence. 3. Antigonus, of Socho, received the oral law from Simon the just : he used to say, be not like servants, who serve their master for the sake of receiving a reward ; but be like servants who serve their masters without a view of receiving a reward ; and let the fear of heaven be upon you. 4. Jose Ben Joezer, of Tseredah, and Jose Ben Johanan, of Jerusalem, received the oral law from them. Jose Ben Joezer,

of Tseredah, said, let the house be a house of assembly for the wise men ; and dust thyself with the dust of their feet, and drink their words in thirsty desire. 5. Jose Ben Johanan, of Jerusalem, said, let thy house be wide open, and let the poor be thy domestics, and be not prone to much discourse with womankind : not even with thy wife, much less with thy neighbour's wife : hence, the wise men say, whoever converses much with woman bringeth evil on himself, neglects the study of the law, and will assuredly at the last inherit hell. 6. Joshua Ben Perechiah, and Natia, the Arbelite, received from them. Joshua Ben Perechiah said, procure thyself a master, and obtain an associate, and judge all mankind favorably. 7. Natai, the Arbelite, said, withdraw thyself from an evil neighbour, and associate not with the wicked ; neither flatter thyself to escape evil. 8. Judah Ben Tabai and Simeon Ben Shetach received from them. Judah Ben Tabai said, consider not thyself as one of the dictators to judges ; and when the parties are before thee in judgment, consider them as guilty ; but when they are departed from thee, consider them as innocent, as they have acquiesced in the sentence. 9. Simeon Ben Shetach, said, be extremely careful in the examination of witnesses, and be cautious in thy words, lest therefrom they should learn to falsify. 10. Shemaiah and Abtalyon received from them. Shemaiah said, love thy business and hate dominion, and thus not make thyself known to government. 11. Abtalyon said, ye sages be cautious of your words, lest ye be

doomed to captivity, and be banished to a place of infected waters, which the disciples who follow would drink and would perish, whence the name of God would be profaned. 12. Hillel and Shamai received from them. Hillel said, be of the disciples of Aaron, a lover of peace, and a follower of peace; a lover of mankind, and one who promotes the study of the law. 13. He used to say, whoever is ambitious of aggrandizing his name, destroys his name; and whoever doth not increase his knowledge in the law, shall be cut off; and whoever doth not study the law, is deserving of death; and whoever makes a tool of learning's crown shall perish. 14. He also said, if I am not for myself, who is for me, and when I even am for myself, what am I, and if not at present, when then? 15. Shamai said, let the study of the law be fixed: say little, and do much; and receive all men with an open respectful countenance. 16. Rabban Gamliel said, procure thyself an instructor, and avoid being in doubt, and accustom not thyself to give tithes by conjecture. 17. Simeon, his son, said, all my life have I been brought up among wise men, and never found any thing better for the well-being of the body than silence: it is not the study, but the practice of the law, which is the principal; and whoever is profuse of words causeth sin. 18. Rabbin Simeon Ben Gamaliel said, the duration of the world depends on three things, *viz.* justice, truth, and peace; as it is said, 'Truth and peaceful justice shall ye adjudge in your gates.'

CHAP. II.

“ 1. Rabbi saith, which is the path most eligible for man to make choice of? All such as shall prove an ornament to him who makes use thereof, and is deemed an ornament by mankind: be also as strictly observant of a light precept as of a weighty one; for thou canst not know the rewards peculiarly allotted to each precept, nor calculate the loss sustained by the non-performance of a precept against its recompence, and the enjoyment of a sin against its injurious effect. Consider three things, and thou wilt never be exposed to the commission of sin. Consider what is above thee; an all-seeing eye, an attentive ear; and that all thy actions are inscribed in a book. 2. Rabban Gamliel, the son of Rabbi Judah Hanasee, said, it is commendable to join the study of the law with worldly enjoyment, for by their joint occupation, sin becomes forgotten; and all study of the law not supported by occupation, will become of no effect, but will be the occasion of sin. Those who are engaged in the service of the congregations, ought to act for God's sake; then will the merit of their ancestors support them, and their charitable deeds stand for ever: thus shall I account ye deserving of a great recompence, as if ye had actually done it. 3. Be ye warned with respect to princes, (or courtiers), as they do not bestow favors on men, but for their own interest; they appear as friends, whilst we are useful to them; but will not stand in aid of a man in time of need. 4. He used to say, do his will, as if it was thine own will; that he may accomplish

thy will, as if it was his own will: make void thy will for the sake of his will; that he may make void the will of others, for the sake of thy will. Hillel saith, separate not thyself from the congregation; nor have confidence in thyself, until the day of thy death. Judge not thy neighbour until thou art in his situation; neither utter a sentence, as if it was incomprehensible, but which in the end will be comprehended: nor say, when I shall have leisure I will study, lest thou shouldest not have leisure. 5. He also said, a boor cannot be in fear of sin; nor can a peasant be a saint: the bashful cannot become learned, nor the choleric a teacher; neither will he who is much engaged in traffic become scientific; and where there are no active men, strive thou to be a man. 6. Having also seen a skull floating on the water, he said, because thou didst make others float, have they floated thee, and the end of those that made thee float, will be, that they will also float. 7. He also said, he that increaseth his flesh, multiplieth food for worms; he who multiplieth riches, increaseth care; he who multiplieth wives, increaseth witchcraft; he who multiplieth female servants, multiplieth lewdness; he who multiplieth men servants, multiplieth robbery; he who augmenteth his knowledge of the law, augmenteth life; he who augmenteth his study in college, increaseth wisdom; he who multiplieth counsel, increaseth prudence; he who augmenteth justice, multiplieth peace; if he hath acquired a good name, he hath made an acquisition for himself; but if he hath acquired the

pure doctrine of the law, he hath acquired immortal life in a future state. 8. Rabbi Jochanan Ben Zacchai, received from Hillel and Shamai. He frequently said, if thou hast very deeply studied the law, pride not thyself thereon ; for that was the purpose of thy creation. Rabbi Jochanan Ben Zacchai had five disciples, and they were the following : Rabbi Eliezer Ben Hyrcanus, Rabbi Joshua Ben Chananya, Rabbi Jose the priest, Rabbi Simon Ben Nathaneil, Rabbi Eleazer Ben Arach. He used thus to appreciate their merit, *viz.* Rabbi Eliezer Ben Hyrcanus, is as a well plastered pit which loseth not a drop ; Rabbi Joshua Ben Chananya, happy are they who begat him ; Rabbi Jose the priest is a saint ; Rabbi Simon Ben Nathaneil feareth sin ; Rabbi Eleazer Ben Arach is a powerful spring. He used also to say, if all the sages of Israel were in one scale of the balance, and Rabbi Eliezer Ben Hyrcanus in the other, he would over-balance them all. Abba Saul said, in his name, if all the sages of Israel were in one scale, and even Rabbi Eliezer Ben Hyrcanus with them, and Rabbi Ben Arach in the other, he would over-balance them all. 9. He also said to them, go forth and consider which is the good path for man to adhere to ; to this Rabbi Eliezer answered a benevolent eye ; Rabbi Joshua said, a worthy associate ; Rabbi Jose said, a good neighbour ; Rabbi Simeon said, he who foresees the consequence of an undertaking ; Rabbi Eleazer said, a good heart. He then said unto them, I prefer the sentiment of Rabbi Eleazer Ben Arach above your's, as his words include the

whole of your's. He also said unto them, go forth and consider which is the evil way that man should shun; to which Rabbi Eliezer said, an evil eye; Rabbi Joshua said, an evil associate; Rabbi Jose said, an evil neighbour; Rabbi Simeon said, he who borroweth, and payeth not; for he that borroweth of man, doth the same as if he borrowed from God; as it is said, the wicked borroweth, and payeth not again, but the righteous sheweth kindness and giveth. Rabbi Eleazer said, an evil heart. He then said unto them, I prefer the sentiment of Rabbi Eleazer Ben Arach above your's, as his words include the whole of your's. 10. They also said, three things; Rabbi Eliezer said, let the honor of thy associate be as dear to thee as thine own; be not easily moved to anger, and repent one day preceding thy decease, and warm thyself by the fire of the sages; but be careful that their coal doth not burn thee; for their bite is as the bite of a fox, and their sting as the sting of a scorpion, and their burn as the burn of a fiery serpent, and all their words as fiery coals. 11. Rabbi Joshua said, an evil eye, an evil imagination, and misanthrophy, drive men out of the world. 12. Rabbi Jose said, let thy associate's property be as dear to thee as thine own, and prepare thyself to study the law, as it cometh not to thee by inheritance; and let all thy actions be with devotion to the name of God. 13. Rabbi Simeon said, be strict in reading the *Shemang*, and other prayers; and when thou art praying, consider not thy prayer merely as a stated duty, but as supplicating mercy in the pre-

sence of ubiquity ; as it is said, ‘ For he is gracious and merciful, long suffering, and of abundant kindness, and repenteth him of the evil,’ and condemn not thyself as wicked. 14. Rabbi Eleazer said, be assiduous in studying the law, that thou mayest know how to confute an epicurean ; consider also, in whose presence thou art laboring ; in whose service thou art employed ; and who thy master is that will pay thee the reward of thy labor. 15. Rabbi Tarphon said, the day is short, and the labor much, and the laborers slothful ; the reward is great, and the master of the house presseth for dispatch. 16. He used to say, it is not incumbent on thee to complete the work ; neither art thou at liberty to abstain wholly from it ; if thou hast diligently studied the law, thou wilt receive great reward ; for the master who employed thee is faithful to pay thee the reward of thy labor ; but know that the payment of the reward of the righteous is in a future state.

CHAP. III.

“ Akavya Ben Mahalleal said, ponder on three things, and thou wilt not be led to the commission of sin : consider from whence thou comest, and whether thou goest, and in whose presence thou must in future render an account in the judgment. From whence comest thou ? from a foeted drop ; and whither art thou going ? to a place of dust, worms, and insects ; and in whose presence thou art in future to render an account in judgment, even before the holy supreme King of kings, the sacred blessed Being. 2. Rabbi Chaneena, a priest of the

second order, said, pray for the peace of the government; for were it not in reverence thereof, men would swallow each other alive. Rabbi Chaneena Ben Tradion said, two who are sitting together, and hold no discourse among themselves concerning the law, are accounted as an assembly of scorers; as it is expressed, 'Nor sitting in the seat of the scornful.' But two who sit together, and discourse of the law, the divine presence may be said to rest on them; as it is said, 'Then they who feared the Lord spake every one to his neighbour; and the Lord gave ear and heard; and a book of remembrance was written before him, for them who feared the Lord, and for them who thought on his name.' This refers to two; but thence do we infer, that if but one sits engaged to the study of the law, that the holy blessed God will appoint him a reward? From the verse, 'Let him sit alone and be silent, because he hath taken it upon him.' 3. Rabbi Simeon saith, three who have eaten at one table, and have not discoursed thereat of the subject of the law, are to be considered as if they had eaten of the sacrifices of idols; for it is said, 'For all their tables are full of vomit and filthiness, so that no place is clean.' But three who have eaten at one table, and have discoursed thereat of the subject of the law, are considered as if they had eaten at God's table; as it is said, and he said unto me, 'This is the table which is before the Lord.' 4. Rabbi Chaneena Ben Chacheenai said, he who walketh all the night, travelleth in the road alone, and turneth his heart to vanity, is guilty of the

death of his own soul. 5. Rabbi Nechunya Ben Hakanah said, whoever imposes on himself the yoke of the law, shall be relieved from the yoke of the state, and the yoke of worldly custom; but whoever divests himself of the yoke of the law, shall be burthened with the yoke of the state, and the yoke of worldly custom. 6. Rabbi Chalaphta Bendousa, from the village of Chananya, said, ten persons being assembled together, and engaged in the study of the law, the Shechinah presideth among them; as it is said, 'God standeth in the congregation of the mighty.' But whence is it inferred, that this is the case even with five? Because it is said, 'He hath founded his troop upon the earth.' And whence is it inferred, that it is likewise so with three? Because it is said, 'He judgeth among the judges.' And whence is it inferred, that it is also thus with two? Because it is said, 'They who feared the Lord, spake every one to his neighbour, and the Lord gave ear and heard.' And whence is it inferred, that it is likewise so with one? Because it is said, 'In every place where I record my name, I will come unto thee, and I will bless thee.' 7. Rabbi Eleazer, an inhabitant of Bartotha, said, give unto him, (God), of his own; for thou, and all thou possessest, is his. And thus said David, 'For all things are from thee, and from the gift of thine hands have we given unto thee.' Rabbi Jacob said, he who journeyeth on the road, meditating on the law, and ceaseth therefrom, in order to exclaim, what a beautiful tree! or what a handsome tillage! is considered in Scripture as endan-

gering his life. 8. Rabbi Dosethai, the son of Jonai, in the name of Rabbi Myer, said, whoever forgetteth any thing of what he hath obtained by study, is considered in Scripture, as having endangered his life. And it is said, 'Only take heed to thyself, and guard thy soul diligently, lest thou forget the things which thine eyes have seen.' Perhaps you may imagine this to follow, if even his study has proved too much for him? No: it is said, 'Lest they be put away from thine heart all the days of thy life.' Hence, we conclude that he doth not endanger his life, until he deliberately removes them from his heart. 9. Rabbi Chancena Ben Dosa said, whoever gives the fear of sin the precedence to his wisdom, his wisdom will be permanent; but whosoever holds his wisdom in precedency to his fear of sin, his wisdom will not be permanent. He used to say, whosoever has good actions surpassing his wisdom, his wisdom will be permanent as he whose wisdom exceedeth his good deeds, his wisdom will not be permanent. 10. He also used to say, with whomsoever the spirit of mankind is gratified, the spirit of Omnipotence is also gratified; but with whomsoever the spirit of mankind is not gratified, the spirit of the Omnipotent is not gratified. Rabbi Dosa Ben Harcheenas said, that sleep in the morning, wine at noon, childish conversation, and the frequent assemblies of the ignorant, take man out of the world. 11. Rabbi Eleazer Hamodai said, he who profaneth the holy offerings, despiseth the solemn feasts, puts his neighbour to shame in public, abrogates

the covenant of our father Abraham, or explaineth the law contrary to its true sense ; although such persons be learned in the law, and habituated to good deeds, yet will he have no share in the future state. 12. Rabbi Ishmael said, be easy towards thy superior, and mild with thy junior, and receive all persons pleasantly. 13. Rabbi Akeeba said, laughter and levity make men accustomed to lewdness ; tradition forms a fence to the law ; tithes a fence to riches ; vows a fence for abstinence ; silence is the fence to wisdom. 14. He used to say, man is beloved, for he was created in the image of God ; but that love was greater still which made it known to him, that he was created in the image of God ; as it is said, 'In the image of God he made man.' Beloved are Israel, in that they are called the children of God ; and it was an additional love that acquainted them, with their being actually called the children of God ; as it is said, 'Ye are the children of the Lord your God.' Beloved are Israel, to whom was given the delectable instrument, wherewith the world was created, was given unto them ; as it is said, 'For I give you good doctrine, therefore forsake ye not my law.' 15. Every thing is foreseen by Providence, though freedom of choice is given to man ; the world is judged in goodness, and the whole according to the quantum of work. 16. He used to say, every thing is given to man on pledge ; a net is spread over every living creature ; the shop is open, and the merchant credits ; the book is open, and the hand records ; and whosoever chooses to borrow, may come and borrow, for

collectors are continually going about day by day, and obtain payment of man, with his consent, or without it; they have good authority to support them, and the judgment is true justice; and every thing is prepared for the feast. 17. Rabbi Eleazer Ben Azaryah said, if there be no knowledge of the law, there can be no correct worldly conduct, and if there be no correct worldly conduct, there certainly is no law; if there be no wisdom, there is no fear of God; and if there be no fear, there is no wisdom; if there be no understanding, there is no knowledge; and if there be no knowledge, there is no understanding; if there can be no meal, there can be no study of the law; and if there be no law, there will be no meal. He used to say, to what may he be likened whose wisdom exceedeth his good deeds? to a tree, the branches of which are numerous, and the roots scanty, so that when the wind cometh, it plucketh it up, and overturneth it; as it is said, 'For he shall be like a blasted tree upon the waste, which is not sensible when good cometh; but is continually exposed to scorching heats, in the desert, a land barren, and uninhabitable. But to what is he like whose good deeds exceed his wisdom? to a tree, the branches of which are few, and the roots numerous; so that if all the tempests were to discharge their fury against it, they would not be able to move it from its place; as it is said, 'For he shall be like a tree planted by the water-side, which by the side of the stream sendeth forth its roots, it shall not perceive when heat cometh; but its leaf shall be

green, and in a year of drought it shall be without concern, nor shall it fail in bearing fruit.' 18. Rabbi Eleazer Ben Chisma said, the laws respecting the sacrifices of the doves, and the laws respecting menstrual impurity, are legal constitutions ; but astronomy and geometry are within the peripheries of science.

CHAP. IV.

“1. Ben Zoma said, who is a wise man? he who is willing to receive instruction from all men ; as it is said, ‘From all my teachers I gather understanding.’ Who is a mighty man? he who subdueth his evil inclination ; as it is said, ‘He who is slow to anger is better than the mighty, and he who governeth his spirit, than he who taketh a city.’ Who is a rich man? he who is delighted with his lot ; as is said, ‘Thou shalt eat the labor of thy hands ; then happy shalt thou be, and it shall be well with thee ;’ happy shalt thou be in this world, and it shall be well with thee in the world to come. Who is an honorable man? he who honoreth mankind ; as it is said, ‘For they who honor me, will I honor ; and they who despise me shall be lightly esteemed.’ 2. Ben Azai said, hasten to the performance of the slightest precept, and flee from the commission of sin ; for the performance of one precept leads to another, and one sin involves the commission of another ; as the reward of effecting one precept is led to the performance of another, so is the recompence of one sin, the evil of committing another. 3. He used to say, despise not all men, nor oppose all things ; for there is no man

who hath not his hour, neither is there a thing that hath not its place. 4. Rabbi Leveetas, an inhabitant of Jabna, said, be exceedingly humble of spirit, as all the expectation of man is to be food for the worms. Rabbi Johannan Ben Beroka said, whosoever profaneth God's name in secret, whether inadvertently, or presumptuously, will be punished in public, it being all the same in case of the profanation of God's name. 5. Rabbi Ishmael said, he who learneth, that he may be able to teach others, will be enabled to study and to teach others; but he who studieth in order to perform the precepts, will be enabled to study, to teach, to observe, and to effect the commandments. Rabbi Zadoc said, separate not thyself from the congregation, make not thyself as one of the dictators to judges, make not the study of the law as a diadem for thy aggrandizement; nor as a hatchet to labor with for thy living. Hillel used also to say, he who makes use of this diadem for his own purposes, will pass away. Hence art thou taught, that whoever would make a profit by the law, depriveth himself of life. 6. Rabbi Jose said, he who honoreth the law, shall personally be honored by mankind; but whosoever profaneth the law, shall be personally despised by mankind. 7. Rabbi Ishmael said, he who avoids being a judge, saves himself from enmity, robbery, and perjury; but he who is ignorant in laying down the law, is a proud wicked fool. 8. He used to say, judge not singly by thyself, for none can judge singly, but One; neither shouldst thou say, receive ye my opinion; for they have the option, not thou.

9. Rabbi Jonathan said, whosoever performeth the ordinance of the law, whilst poor, shall in the end perform it when rich ; but he who neglects the law on account of his riches, will in the end neglect it on account of poverty. 10. Rabbi Myer said, diminish your worldly concerns, and engage in the contemplation of the law ; be of humble spirit in the presence of all men. If thou neglectest the law, there are many hindrances before thee, but if thou hast labored in the study of the law, there is much recompence to be given unto thee. 11. Rabbi Eliezer, the son of Jacob, said, he who performeth but one precept, obtaineth an advocate for himself, and he who commits a single sin, procures unto himself an accuser. Repentance and good deeds are shielded before the divine punishment. Rabbi Johanan Hasandelar said, every assembly formed for God's sake will be permanent ; but those not formed for God's sake, will have no duration. 12. Rabbi Eleazer Ben Shamuang said, let the honor of thy disciple be as dear to thee as thine own, and the honor of thy companion as the fear of thy master, and the fear of thy master as the fear of God. 13. Rabbi Judah said, be careful in the study of the law, for error in the learned amounts to wilful sin. Rabbi Simeon said, there are three crowns, the crown of the law, the crown of the priesthood, and the crown of monarchy ; but the crown of a good name is superior to all of them. 14. Rabbi Nahory said, when you emigrate let it be to a place where the law is studied ; and say not that it will follow thee, or that thy associates will establish it for thee ;

neither depend on thine own understanding. 15. Rabbi Yanai said, it is not in our power to explain the prosperity of the wicked, nor the chastisements of the righteous. Rabbi Mathya Ben Charash said, be forward to greet all men ; be rather as the tail of the lion, than as the head of the foxes. 16. Rabbi Jacob said, this world may be likened to a court yard placed before the world ; prepare thyself therefore in the vestibule, that thou mayest enter into the palace. 17. He used to say, one hour employed in repentance and good deeds in this world, is preferable to a whole life in the future one : and one hour's refreshment of spirit in the future world, is preferable to the entire life in this. 18. Rabbi Simeon Ben Eleazer said, attempt not to pacify your neighbour, whilst he is in a rage, nor to console him while his dead lyeth before him ; question him not at the moment of his vowing ; nor be pressing to see him in the time of his calamity. 19. Samuel, the lesser, used to say, rejoice not when thine enemy falleth ; and let not thine heart be glad when he stumbleth, lest the Lord should see it, and it should be evil in his sight, and turn his wrath from him. 20. Elisha Ben Abuya said, he who teacheth a child is like to one who writes on clean paper ; but he who teacheth old people is like unto one who writes on blotted paper. Rabbi Jose, the son of Judah, an inhabitant of a Babylonian village, said, to what may he who learneth the law, from little children, be compared ? to one who eateth sour grapes, and drinketh wine from his press ; but he who learneth

from the old men, to one who eats ripe grapes, and drinks old wine. Rabbi Myer said, look not at the flask, but at that which is therein ; for there are new flasks full of old wine, and old flasks which have not even new wine in them. 21. Rabbi Eleazer Hakkapar said, envy, lust, and ambition take men out of the world. 22. He used to say, those who are born are doomed to die, the dead to live, and the quick to be judged ; to know, to make known, and to be informed, that the Almighty God, is the Former, the Creator, the intelligent Being, Judge, Witness, and Prosecutor ; and he will judge them hereafter. Blessed is he in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, nor acceptance of bribes, for every thing is his. Knows also, that every thing is done according to the account ; and let not thine imagination persuade thee, that the grave is a place of refuge for thee ; by force wast thou formed, and by force wast thou born, and by force dost thou live, and by force wilt thou die, and by force must thou hereafter render an account, and receive judgment in the presence of the King of kings, the holy God ; blessed is he.

CHAP. V.

“ 1. By ten divine expressions was the world created. What doth this teach us? verily God could have created it with one expression ! but this was to punish the wicked, who destroy the world, thus created, by ten expressions ; and to dispense happy rewards to the righteous, who support the world created, by ten expressions. 2. Ten were

the generations from Adam to Noah, which must make us sensible how long suffering is the supreme Being, as all those generations went on continually provoking him, until he brought the deluge upon them. 3. Ten generations passed from Noah to Abraham, which shew us how long suffering God is ; as all those successive generations continued to provoke him, until Abraham appeared and received the reward due to all. Ten trials were made on our father Abraham, in all of which he stood firm ; and which evince the great love our father Abraham felt towards God. 4. Ten miracles were wrought for our ancestors in Egypt, and ten at the Red Sea. Ten times did our ancestors tempt the blessed God in the wilderness ; as it is expressed, ‘ And they have tempted me now these ten times, and have not hearkened unto my voice.’ 5. Ten miracles were wrought for our ancestors in the temple, *viz.* no woman ever miscarried in consequence of the scent from the flesh of the sacrifices ; neither did the flesh of the sacrifices ever smell offensively ; a fly was never seen in the slaughter-house ; no unclean accident ever befel the high priest on the day of atonement ; nor did the rain ever extinguish the fire of the arranged wood ; nor the wind contend with the ascending pillar of smoke ; neither was any defect ever found in the omer, the two loaves and the shew-bread ; the people stood close pressed together, who yet, when they worshipped, found room sufficient ; neither did a serpent or scorpion ever injure any person in Jerusalem ; nor did any man ever say to his neighbour,

I have not room to lodge in Jerusalem. 6. Ten articles were created on the eve of the first sabbath during twilight; namely, the mouth of the earth; the mouth of the ass; the mouth of the spring; the rainbow; the manna; the staff; the Shameer; the alphabet, writing, and the tables of the law: some say, and likewise the demons; the grave of Moses; and the ram of our father Abraham: others add, the first pair of tongs, wherewith all others were made. 7. Seven things mark the clown, and even the wise men: the wise men will not speak before one who exceeds him in wisdom and years; he will not interrupt his neighbour in his discourse, nor be in haste to reply; enquireth to the purpose, and answereth regularly; he will speak of the first proposition first; and of the last lastly; and of that which he hath not heard, he will say, I have not heard, and will always confess the truth: the reverse of all this marks the clown. 8. Seven kinds of punishment are brought on the world, for seven important sins: when a part of the people give tithes, and another not, scarcity and dearth ensue, so that some are filled, and others suffer hunger: but when all agree not to give tithes, a famine from destructive confusion, and from dearth ensues: when all have agreed not to separate the tithes, universal consuming famine ensues; and if not to consecrate the cholla, a destructive famine will follow. Pestilence cometh into the world for the commission of sins, said to be punishable with death in the law, but are not cognizable by human judges; as also for non-observance of the law,

concerning the fruits of the seventh year. The sword pervadeth the world, on account of the painful delay of justice, and the painful perversion thereof; and on account of those who explain the law contrary to the true sense thereof. 9. Ferocious animals overrun the world, on account of false swearing, and the profanation of God's name. Expatriation prevails throughout the world, on account of idolatry, whoredom, bloodshed, and not suffering the land to rest on the sabbatical year. At four periods, the pestilence is most prevalent; in the fourth year, the seventh, the close of the seventh, and the close of the feast of tabernacles in every year. In the fourth year, on account of the failure in giving the poor's tithe of the sixth year; and at the end of the seventh, on account of the fruits of the seventh year; and annually, at the feast of tabernacles, on account of robbing the poor of the gifts due to them. 10. Four dispositions are to be met with among mankind: one that saith, that which is mine is mine, and that which is thine is thine; this is a mean disposition; and some say, this was the custom of Sodom. He who saith what is mine is thine, and what is thine is mine, is an ignorant plebian. He who saith, what is mine is thine, and what is thine is also thine, is a saint. He who saith, what is mine is mine, and what is thine is also mine, is wicked. 11. There are four qualifications in the passions of mankind. He who is easily provoked and easily pacified, such one loses more than he gains. He whom it is difficult to provoke, and difficult to pacify, gains more than

he loses. He whom it is difficult to provoke, and easy to pacify, is pious ; but he who is easily provoked, and with difficulty pacified, is wicked.

12. There are four qualities perceivable in disciples, *viz.* he who quickly apprehends, and quickly forgets, such loses more than he gains. He who with difficulty apprehends, and difficultly forgets, gains more than he loses. He who quickly apprehends, and difficultly forgets, hath a good portion. He who difficultly apprehends, and quickly forgets, hath an evil portion.

13. There are four qualities perceivable in those who bestow charity ; he that is willing to give, but doth not wish that others should give, hath an envious eye towards others. He who likes to see others give, but who himself will not give, hath an evil eye towards himself. He who is willing to give, and that others should give also, is a saint. He who will not give, and likes not that others should give, is wicked.

14. Four qualities are perceivable in those who go to college : he who goeth, but doth not study, can but claim the reward due to his going. He who studieth, but doth not go, is entitled to the reward due to his action. He who goeth, and studieth, is pious. He who neither goeth, nor studieth, is wicked.

15. There are four qualities to be met with in those who attend to hear the instruction of the wise ; and they may thus be compared ; as a sponge, a funnel, a strainer, and a sieve ; as a sponge, which sucketh all up ; as a funnel, which receiveth at one end, and dischargeth at the other ; as a strainer, which letteth the wine pass, but restraineth the lees ; and a

sieve, which dischargeth the bran, but retaineth the fine flour. 16. Every affection that depends on some sensual or worldly circumstance, when that circumstance ceaseth, that affection ceaseth also ; but that which doth not depend on such circumstances, will never cease. Where meet we with an instance of affection, dependant on a sensual cause? Such was the love of Amnon to Tamar ; but that which was not dependant on such a cause, was the love of David and Jonathan. 17. Every dispute, occurring for God's sake, will in the end be settled ; but that which is not for God's sake, will not be settled. What may be considered as a dispute for God's sake? the disputes of Hillel and Shamai ; but that which was not for God's sake, was the dissension of Korah and his assembly. 18. He who benefits the public, will never be exposed to sin ; but whosoever should cause the public to sin, will never have the grace to repent. Moses was meritorious, and benefited the public ; the merit of the public was therefore attributed to him ; as he said, 'He executed the justice of the Lord, and his judgments with Israel.' Jeroboam, the son of Nebat, sinned, and caused Israel to sin ; the sin of the people was therefore attributed to him ; as is said, 'Because of the sins of Jeroboam, which he sinned, and which he made Israel to sin.' 19. Whoever doth possess these three virtues, may be considered as a disciple of our father Abraham ; and whoever is possessed of the three opposites, is of the disciples of Balaam, the wicked. A benevolent eye, a modest spirit, and an humble mind,

are characteristics of the disciples of our forefather Abraham: an evil eye, an haughty spirit, and an ambitious mind, are characteristics of the disciples of the wicked Balaam. What is the difference between the disciples of our forefather Abraham, and the disciples of the wicked Balaam? the disciples of our forefather Abraham enjoy the fruit of their good works in this world, and inherit the future; for it is said, 'That I may cause those that love thee to inherit substance, and I will fill their treasures.' But the disciples of the wicked Balaam inherit gehinnam, and descend to the pit of destruction; as it is said, 'But thou, O Lord, shalt bring them down to the pit of destruction.' Bloody and deceitful men shall not live out half their days; but I will trust in thee. 20. Judah Ben Tema said, be bold as a leopard; light as an eagle; swift as a roe; and strong as a lion, to effect the will of thy Father which is in heaven. He used to say, the impudent are for gehinnam, and the modest for paradise; may it be thy will, O Lord, our God, and the God of our ancestors! that the holy temple be speedily rebuilt, in our days, and that thy law be our portion. 21. He also said, at five years of age, a child should study the Scriptures; at ten the Mishna; at thirteen he is bound to observe the precepts; at fifteen he must study the Gemara; at eighteen should enter into wedlock; at twenty to pursue a mode to procure a livelihood; at thirty he is arrived at full bodily strength; at forty to his full understanding; at fifty he is fit to give counsel; at sixty he is accounted aged; at seventy he is

called grey ; at eighty he may be considered of a hardy nature ; at ninety as bending to the grave ; at one hundred as if already dead, and forgotten by the world. 22. Ben Bag Bag said, ponder and ponder again on the law ; for all things are contained therein ; contemplate it ; grow old and grey with it, and depart not therefrom ; for there is no quality preferable to it. 23. Ben Hea Hea said, according to thy trouble, will be thy recompence.

CHAP. VI.

“ The sages taught in the language of the Mishna. Blessed is he who selects them, and their learning. Rabbi Myer said, he who is engaged in the study of the law for its own sake, has much merit ; and not that alone, but the whole world is under obligation to him ; he is called a dear friend ; dear to God, and dear to mankind ; he rejoiceth God, and rejoiceth his creatures : it clotheth him with meekness, and the fear of God, and renders him fitted to become just, pious, righteous, and faithful : it removeth him from sin, and bringeth him near to merit ; and the world is benefited by his counsel, sound wisdom, understanding, and strength ; as is said, ‘counsel is mine, and sound wisdom : I am understanding : I have strength.’ It also bestoweth sovereignty, dominion, and ratiocination ; the hidden secrets of the law are revealed to him ; he becomes an increasing fountain, and a never-failing river ; and causeth him to be modest, slow to anger, and ready to pardon an injury done to him : it will thus magnify and exalt him above all things. 2. Rabbi Joshua Ben Levi said, every day doth

a *Bathkol* issue from Mount Horeb, and proclaim, woe be to those who neglect the law; for whoever doth not engage in the study of the law, may be considered despicable; as it is written, 'As a jewel of gold in a swine's snout, so is a fair woman without discretion.' It is also said, 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Read not graven, but freedom; for none can be thought free, but those who choose to study the law; and whoever is engaged in the study of the law, is exalted; as expressed, 'And from Mattanah to Nachliel, and from Nachliel to Bamoth. 3. He who learneth from his associate one chapter, one sentence, one verse, or one expression, ought to behave towards him with respect; for thus we find of David, king of Israel, who having learned but two things from Ahithophel, called him his teacher, his preceptor, and friend; as is said, 'It was thou, mine equal, my guide, and my friend.' Hence, it may be deduced, that if David, who was king of Israel, learned but two things from Ahithophel, did call him his Rabbi, preceptor, and friend, how much more ought any one, who learneth from his fellow, a chapter, a sentence, a verse, or an expression, to shew him the utmost respect? Nought is true honor but the knowledge of the law; as is said, 'The wise shall inherit glory, and the perfect shall inherit the good.' There is no real good, but the law; as is said, 'For I give you good doctrine, forsake you not my law.' 4. The way to shew earnestness in the study of the law is thus—Bread

with salt shalt thou eat ; water by the measure shalt thou drink ; on earth shalt thou sleep, and a life of anxiousness shalt thou live ; yet shalt thou labor in the study of the law. If thus thou actest, happy shalt thou be, and it shall be well with thee ; thou shalt be happy in this world, and it shall be well with thee in the future. 5. Seek not grandeur for thyself, neither covet more honor than thy learning meriteth ; perform the precepts, and crave not after the tables of kings ; for thy table is greater than their's, and thy crown is greater than their crown ; and the master who employeth thee, is faithful to pay thee the reward of thy labor. 6. The law is more excellent than the priesthood, and than royalty ; for royalty is acquired by thirty qualifications, and the priesthood by twenty-four ; but the law is acquired by forty-eight ; and those are they, *viz.* study, an attentive ear, repeating lips, a comprehensive and intelligent heart, accompanied with awe, fear, meekness, joy, and purity ; by attendance on wise men, by the remarks of associates, and the disputations of scholars ; by the study of the Bible and the Mishna ; by engaging but in little traffic and worldly occupation ; by being sparing in pleasure, in sleep, in talking, or sport ; being slow to anger, having a good heart ; faith in the sages, and patience under chastisements ; by him who is sensible of his situation, and who rejoices in his portion ; who puts a rein on his expressions, and is not bent towards benefiting himself ; who causes himself to be beloved, sincerely loving God, and loving his fellow creatures ; loving the

virtues, correctness, and admonitions ; by avoiding honors, and neither priding himself on his acquired knowledge, nor delighting to dictate ; willing to bear the burden with his neighbour, and disposed favorably towards him ; to fix him in the truth, and establish him in peace ; he makes a steady order of study, by regular question and answer ; he is attentive, and makes additions , he learneth with a view of teaching others ; and he learneth with a view to the performance of the precepts ; who exerciseth his preceptor's knowledge ; is attentive to his instruction, and reporteth every thing in the name of the person who originally expressed it ; whence it is inferred, that whoever reports any thing in the name of the person who affirmed it, procureth redemption for the world. It is said, 'And Esther certified the king thereof, in Mordecai's name.' 7. Great is the law, for it bestoweth life on the observers thereof, both in this world, and in the future ; as is said, 'For they are life unto those who find them, and health to all their flesh.' And it is said, 'It shall be health to thy navel, and marrow to thy bones.' And it is said, 'It is a tree of life to those who hold on it, and the supporters thereof are happy.' And it is said, 'For they shall be an ornament of grace to thine head, and as chains about thy neck.' And it is said, 'It will bestow an ornament of grace to thine head, and protect it with a crown of glory.' And it is said, 'For by me thy days shall be multiplied, and the days of thy life shall be increased.' And it is said, 'Length of days is in its right hand, and in its left

are riches and honor.' And it is said, 'For length of days, and long life and peace shall be added to thee.' 8. Rabbi Simeon Ben Judah, in the name of Rabbi Simeon Ben Jochai said, beauty, strength, honor, wisdom, age, hoary age, and many children, are suitable to the righteous, and agreeable to the world; as it is said, 'The hoary head is a crown of glory, if it be found in the way of righteousness.' And it is said, 'The glory of young men is their strength, and the beauty of the old men is the grey head.' And it is said, 'Children's children are the crown of old men, and the glory of children is the wisdom of their fathers.' And it is said, 'And the moon shall be confounded, and the sun shall be ashamed, for the Lord of Hosts shall reign on Mount Zion, and in Jerusalem; and before his ancients shall be glory.' 9. Rabbi Simeon Ben Menasya said, those seven qualities which the sages enumerated, as proper for the righteous, were all accomplished in the person of Rabbi and his children. Rabbi Jose Ben Kisma said, I was once travelling on a road, and met a certain person, who saluted me with *Shalam*, and I returned his salutation; he then said unto Rabbi, whence art thou? I answered him, from a great city, abounding in sages and scribes; said he to me, if thou art willing to dwell with us in our own city, then will I give thee a thousand thousand golden deenars, besides diamonds and pearls; to which I answered him, if thou wouldest give me all the silver and gold, diamonds and pearls in the universe, I would not dwell, but in a place where the law is studied; for thus it is

written in the book of Psalms, by David, king of Israel, 'Better is thy law to me, than thousands of gold and silver.' Besides, at the time of man's departure from this world, he is not accompanied, neither with silver, nor gold, nor pearls, nor diamonds, but with the law, the good deeds only; as it is said, 'When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee.' 'When thou goest it shall lead thee;' that is, in this wretched and wicked world; 'when thou sleepest it shall watch over thee' in the grave; and 'when thou awakest it shall talk with thee,' in the future world; and it is said, 'The silver is mine, and the gold is mine, saith the Lord of Hosts.' 10. Five properties the blessed God may be said to have appropriated in his world, and these are they, *viz.* the law is one property; heaven and earth one property; Abraham one property; Israel one property; and the holy temple one property. Now, whence is it to be proved, that the law is one property? because it is written, 'The Lord possessed me in the beginning of his way, before his works of old.' And whence is it proved, that heaven and earth is another property? because it is said, 'Thus saith the Lord, the heavens are my throne, and the earth is my footstool; where is the house that ye can build for me, and where is the place of my rest? as it is said, 'How manifold are thy works, O Lord! in wisdom hast thou made them all, the earth is full of thy possessions.' Where is it proved that Abraham is one property? because it is written, 'And he

blessed him, and said, blessed be Abraham of the Most High God, possessor of heaven and earth.' Whence is it proved that Israel is one property? because it is written, 'Until the people pass over, O Lord, till thy people pass over, which thou hast purchased.' And it is said, 'But the saints that are in the earth, and to the excellent, in whom is all my delight.' Whence can it be proved, that the holy temple is one property? because it is said, 'The sanctuary, O Lord, which thy hands have established.' And it is said, 'And he brought them to the border of the sanctuary, even to this mountain, which his right hand hath purchased. 11. Every thing which God hath created, hath he created, but for his glory; as is said, 'Every one that is called by my name; for I have created him for my glory: I have formed him; yea, I have made him.' It is also said, 'The Lord shall reign for ever and ever.' Rabbi Chananya Ben Akashya said, the sacred blessed Being having been pleased to render Israel meritorious, he therefore multiplied for them the law, and the precepts; as it is said, 'The Lord hath pleased for the sake of his righteousness, that the law may be aggrandized and glorified.' "

The latter chapters contain much moral and social instruction; which, however, require explanation; but I am sorry to say, the manner in which they are explained by the Rabbies is very deficient. It must be understood, that the Talmud says, every chapter, verse, and word, has got seventy interpretations; yet when properly explained by them, it terminates upon one point as respects their laws.

I am well convinced there are hundreds among the Jews who feel dissatisfied with the code of laws laid down by the Rabbies ; but they are afraid to ask any questions ; for this reason, lest they should be looked upon as hypocrites and self-righteous, and be cast out from among their brethren.

I will now give my readers two instances among many, to shew in what manner the Jews are circumstanced.

It is well known, that the body of the Jews at large, are not dull of apprehension : their forms grow with their years, and they seem satisfied, as they are taught, being of the seed of Abraham, and keeping the laws laid down, they are sure to inherit the kingdom of God.

If at any time a child, or those of riper years, should venture to ask a question, he is directly branded by those of whom he asks it, let it be his parents or Rabbi—"Here comes wicked Esau, by asking, how do you give the tithes of straw?" for this reason, the Talmud says, that Isaac himself was the seed of Esau, his son.

The Talmud says, Isaac being a wise man, and one taught of God, how came it, that he intended to give Esau a blessing before Jacob, one that was wickedly inclined, and Jacob being of a virtuous turn of mind ? First, it says, Isaac was blind, and Rebecca, as you read in Scripture, in some measure deceived him ; moreover, you read, he felt Jacob's hands, which, by deception, were made hairy. Secondly, by Esau, who, in a kind of hypocritical question, asked his father, how they gave the tithe of

straw, which put his father off his guard, and in this point was deceived ; therefore, to this very day, if any question is asked, the party is invariably branded with the word—Esau.

When I was a school boy, of twelve years of age, I asked my Rabbi, the reason why God was so particular, when he commanded the Jews to bring a red heifer for a sacrifice, and not a white spot or white hair on it ? He answered me thus, “ My child, don’t you know that every county, city, and borough, send members to parliament ? ” My answer was, yes, Rabbi. He asked me what those members were sent for ? I told him I did not know. “ Then,” said he, “ I will tell you : those members assemble during the sessions of parliament to make laws and rules, for the good of the kingdom at large, and every English subject must abide by them ; if not, he is liable to be imprisoned and transported ; because it is by their wisdom that the nation is ruled. Well, then, my child, don’t you plainly see, that by those laws we must be ruled ? Don’t you see that their wisdom must be great ? ” I answered, yes. “ Then,” said he, “ by the same rule all the Jews must be guided by those men, who receive the oral law, &c. They are superior to those who rule in state affairs ; because one is chosen by men, and the other by God. The Scriptures, my child, I have to inform you, appear the same as the ore dug out of the ground in Cornwall, which is of different descriptions, as it is dug out of the bowels of the earth. There are some of the mines from one to two hundred fathoms deep, and

was you to see it, when brought to the surface, in its native state, you could not comprehend the nature of it, no more than you can comprehend the meaning of the Scriptures. In Cornwall, coals are very scarce, but across the channel, at Swansea, and the neighbourhood, they are very plentiful ; for this reason : the ore is taken over there to be separated and purified. Upon the same ground, the Scriptures appear to you in the same state as the ore is when dug out of the bowels of the earth. Now, we, your Rabbies and teachers, even from the time that Moses received the law upon Mount Sinai, are compared to fiery furnaces, to separate and purify the Scriptures for you in like manner.”

I will now describe the manner in which the Scriptures have been handled.

The Talmud gives you the reason why the first man was called Adam. In English, the word Adam is spelt with four letters, but in Hebrew, it is spelt in three letters, ADM. It says, God did ordain, that the world should last as long as he sees good. The first man that was created, was called Adam ; the second man, who was a man after God’s own heart, was called David, and the last man that ever will be born, will be the Messiah ; and when he comes, will bring the Jews to Jerusalem, and so occupy the ground. The first initial stands A. for Adam—the second, D. for David—and M. for Messiah ; which they say is the foundation, or reason why the first man was called Adam.

It is the custom for every Jew, when fruit is brought on the table, and they seldom or ever eat

it without, to offer up this blessing—"Blessed art thou, O Lord, our God, King of the universe! Creator of the fruit of the tree!" It must be understood, that this prayer hath a two-fold meaning. One of which is, to bless God for his kindness. It is also said, that it sometimes happens, that Jews are so very wicked, that their souls, after death, are not even worthy to go to purgatory; in that case it flies about in the air, and sometimes it may enter into the body of different kinds of unclean animals, and different trees; but for the most part, it enters into different kinds of fruit; so that if it should happen that any of these evil spirits be in the fruit, then by a Jew saying a prayer over it, the said spirit will answer, *Amen*, and then fly into paradise. But on the contrary, if a Jew should omit saying these prayers over the said fruit, and there should be an evil spirit in it, it would enter his body, and there remain for life.

Every Jew is strictly enjoined to keep six hundred and thirteen commandments. Gemara says, every person has six hundred and thirteen limbs, veins, and joints, in the body; so for every limb, vein, and joint, there is a law or commandment to be fulfilled. The Rabbies say, how is it possible for one man to keep six hundred and thirteen precepts? This is the reply: upon a fair calculation, there are nearly five millions of Jews in the world; if some keep five commandments, and some keep two or three, and if many thousands should not even keep one commandment, God is satisfied: upon this ground, that among five millions of their people,

six hundred and thirteen commandments are sure to be kept; for God reckons all the Jews to be as one body—his chosen people. In my humble opinion, this throws great light upon the New Testament. In the ninth chapter of St. John, we read that the blind was restored to sight, and the Pharisees asked the parents, when their son was brought before them, saying, “Is this your son, whom ye say was born blind, how does he now see?” His parents answered them, and said, “We know that this is our son, and that he was born blind, but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him.” According to the Jewish writings, a boy becomes a man at thirteen years of age; which they say has been a rule by the law laid down on Mount Sinai. Then, if so, this blind man, who was restored to sight, could not have been many days above thirteen years; for at that age, according to their law laid down, he must answer for himself; as it seems the parents reminded the Pharisees, that their son was now out of their jurisdiction, and fully competent to answer for himself. This, however, I wish the reader to understand, is not to be regarded as a comment upon the text, but merely an idea of my own.

The Mishna says, that every soul must live in this world seventy years. For instance, if a child should die this day at the age of twelve months, then if it were not for the teaching of the Rabbies, it would remain a stumbling block to the body of

the Jews; for they would say, the Mishna informs us, that every soul must live seventy years. How is this point to be cleared up? when this child lived only a twelvemonth. You will find the difficulty removed in the following statement.

The Rabbies explain it on this wise. If a child dies this day, for instance, a twelvemonth old, then this soul must have been in a former body sixty-nine years, to make up the seventy; or it may be, that this soul came for the first time into this child's body, and the body and soul could not agree, so that the body died; then this soul has to inhabit another body, to make the seventy years: but if a soul is unfortunate, it may go into twenty or thirty, or forty bodies, before it shall live the term of seventy years.

No doubt, this notion prevailed in our Lord's time; for we read in the ninth chapter of John, first and second verses, "And as Jesus passed by, he saw a man which was blind from his birth; and his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

My readers, if at any time during your life, you were to get into conversation with any number of the Jews, and were to ask them if they are not sinners, they would answer, Yes. Every Jew knows, as far back as when their brethren were in the wilderness, that they were likewise sinners; and could not find the remission of their sins, except they brought the sacrifice of bulls, and of goats; and if you ask them if they have got any sacrifice

at the present time, they will answer, No : for this reason, as out of the land of Judea no sacrifice is accepted. If a Jew confesses he is a sinner, and cannot bring a sacrifice, how is he to find remission for his sins ?

Wherever the Jews congregate, and there are ten males of proper age, they erect a synagogue. Ten males are reckoned a congregation. Their customs, manners, and prayers are alike all over the world ; for instance, if in any part of the world ten males should meet by chance, they take the opportunity, if even for a day or two, to meet in a body in public worship. If among this assembly there should be an Englishman, or a Frenchman, or a Prussian ; in short, ten men of ten different nations, and all assemble under one roof, it might happen, that neither of them could give each other the time of day so as to be understood ; but still, when the time arrives for morning, afternoon, and evening prayers, they will rise at one time, and go through their forms, customs, and rites, the same as if they were born in one town, and brought up under one roof. Perhaps my readers may be surprised by my saying, that ten men of the Jewish body should assemble, and not understand each other in common discourse ; for I am well convinced there are ninety out of an hundred, who have an idea that every Jew can speak Hebrew ; but this is not the case ; for upon an average ninety-nine out of every hundred of the Jews at large, can say their prayers in Hebrew ; but upon a fair average, particularly in England, not ten out of an hundred can

give the interpretation of the prayers. Not that I wish to cast any unfair reflections ; it is the same with the Jews as it is with the Roman Catholics, who say their prayers in Latin, but which many do not understand. I sincerely pray from my heart, and wish I could see or hear, that the same rule was adopted in the synagogues as is adhered to in the Roman Catholic chapels ; for then if some of their prayers are read in Latin, there are many others which are read in English, and likewise their discourses, so as every one can understand ; which is not the case in the synagogues, for all their performances are in Hebrew.

I now proceed to notice and explain when a Jew arrives at age, and becomes as one of their body.

Every Jew rejoices, if he has a numerous offspring, particularly males. The father has to answer for the sins of his sons till they are of age. For instance, if a boy arrives at the age of thirteen years, then the next sabbath after he goes to the synagogue, and reads publicly at the desk, next to where the reader is stationed, and chaunts a portion of Scripture : if not capable so to do, one is read for him by the reader ; and after going through many ceremonies, the father of the said son, if living, but if deceased, the god-father of the boy, or the nearest relation, who has had the charge of him, goes to the desk, lays his two hands upon his head, and gives him this blessing, “May you follow the same steps of Abraham, Isaac, and Jacob. *Amen and Amen.*” He likewise says, “This day you have arrived to manhood ; and from this day,

and henceforth, I am free from all your sins which you may commit hereafter; and you have to answer for your own deeds; from this day and henceforth you are reckoned amongst the congregation; be strict; keep the law and precepts; then the blessings of the God of Abraham will be your shield and guide through life."

Generally on those occasions, there is great feasting and merry-making among the friends and relations; and the day after they are in duty bound to put their son to learn a trade, or set him to merchandize, and give him a stock according to their circumstances.

I shall now explain on what foundation they rest their hope for the remission of their sins.

If a Jew or Jewess is married, and have got male children, or if married and no children, or single persons, have it in their power to provide adopted children, or if not in their power so to do, they belong to societies, that after their decease their own children, or adopted children, or those provided by the society, say prayers for the soul of the departed; for they know no otherwise than that the moment the soul leaves the body, it directly enters into purgatory. Secondly, as soon as the deceased is laid in the grave, and covered over, an angel comes and strikes the deceased over the head; the deceased then comes to life, and the angel says, "O you wicked! O you wicked! O you wicked! now you shall answer for your sins." And as long as the soul is in purgatory, so long does the body remain alive in the grave, and feel the gnawing of

the worms, for a longer or a shorter period, according to the sins which they have committed when alive.*

When a man or woman dies, their children or adopted children, or those provided by the society, go night and day into synagogue, and say *Kodesh*, *i. e.* a prayer for eleven months ; under the idea, that every time a prayer so said for the departed soul, it rises one degree out of purgatory, and one degree towards paradise ; and when they have gone through this torment, then the soul lies dormant till a certain time ; of which I shall mention hereafter. The reader may seem surprised, that the Jews should be so misled as to think, that by the living saying prayers for the dead, they would be of service to their souls ; but the proofs which the Talmud, Mishna, and Maimonides has laid down to them, would fill a volume. As a specimen of the tales current among them, and which produce the greatest influence, the following is given : “ Rabbi Manessah was travelling in Spain, and saw on a hill at a great distance, a man with a bundle of sticks on his shoulder, who from being versed in the Calaba, he knew to be dead. As the Rabbi gazed, he saw the dead man take the sticks from his shoulder, strike a light, by rubbing two pieces of wood together, kindle a fire, and lay himself down, when he was soon consumed to ashes. Then came the angel Gabriel with a broom in his hand,

* Prayers are said by children for their parents, but not by parents for their children.

and swept the ashes together, and from them the dead man arose to life ; on which the Rabbi asked him, what he was guilty of while he lived, that he should have to go through such torments ? To this he replied, ‘ I have now been dead twenty years ; I was a most wicked Jew, doing every thing vile, except murder ; and the moment I died, I was doomed to go day by day, for a hundred years, to collect sticks in a wood, to set them on fire, and to be consumed as you have seen this day : twenty years of the time have expired, but alas ! eighty remain.’ The Rabbi rejoined, ‘ Is there no help for you in the lower world ?’ The dead man answered, ‘ Yes ; I have a son living at Andalusia, in Spain, and if he would say *Kodesh*, I should be redeemed from my torments.’ ‘ Then,’ said the Rabbi, ‘ why did not your son say *Kodesh*, according to the Jewish custom ?’ And the reply was, ‘ I was so dreadfully wicked, that I did not deserve it ; acting unkindly to my children, while I sinned against God.’

“ At this statement, the Rabbi promised to visit the son, and set out on his journey forthwith. After travelling many leagues, he entered a synagogue, and in the midst of the congregation, enquired about the deceased people, and particularly the man who died twenty years ago ; but the answer was, ‘ That he must not enquire, as that person was very wicked, and his name should not be mentioned in the synagogue.’ He told, however, what he had witnessed, and at length found out the son ; who no sooner heard of his father’s condition, than his

heart melted, though he stated that he had neglected to say *Kodesh*, because his father had acted most wickedly to himself, his family, and his God. The Rabbi entreated him to say *Kodesh*. That night he did so, in the midst of the congregation, and between eleven and twelve, the curtains of the Rabbi were drawn aside, and the dead man appeared, with one shining spot upon his body, and thus spoke, ‘ See the utility of saying *Kodesh*; the first my son uttered has delivered me from one year’s torment, and every time he does so, I shall have a year less to suffer.’

“ The son was very diligent, and when he had said *Kodesh* the eightieth time, the father appeared again to Rabbi Manasseh, as a shining light, all glory, and kissed him, and said, ‘ Go and tell the Jews at large, the importance of saying prayers for a departed spirit: now my soul is perfected, it will go into paradise, and my sins shall be thought of no more!’ ”

Now I will describe the manner in which the Jews expect their Messiah, and which is the greatest comfort they find in this life.

They look for their Messiah to come on this wise: that on one of those days the trumpet will sound at Jerusalem, and the sound will be so great, that the Jews living in different parts of the world, will hear the sound thereof; and the very moment they will be transformed into angels, and by the power of God, transferred to Jerusalem, where the Messiah will reign over them. They do not look for a spiritual reign—but a temporal one. But still they

do not expect, after once they return to Jerusalem, there will be any more death ; for Jerusalem they look upon as their paradise. And all the Jews, who have died and been buried since the creation of the world, will work their passage under ground the same as moles, and rise on the same spot where the temple stood in the days of old. Then will the world at large cry and say, “O I have been undone! for now I find there is only one God, and he is the God of the Jews ; and the Saviour who is now come, is the real Messiah, who was foretold in the Scriptures. Then as many of the world, who will lay hold of the skirt of a garment of a Jew, and say, ‘I will go with you ; for I can plainly see, you are a holy and chosen people ;’ then those will be saved with the Jews.”

I must here mention, that the Jews do not look upon the world with disdain, as some have imagined ; but quite to the contrary : they pray that all might be saved

Their love is so great for Jerusalem, that for centuries past, down to this time, many opulent Jews, in different parts of the world, arrange matters, and go and settle in the holy land, to die and be buried there ; for they are given to understand, it will be a two-fold advantage. First, it will save them a tedious journey under ground when the Messiah comes ; and, secondly, in their graves they will not feel the gnawing of the worms.

The Jews have a curious manner of making a man. I have already stated, that ten men make a congregation. Sometimes they can rise but nine

men: to make up the tenth, they will take a boy, if only a day above twelve years old; they will put him in the midst, and take an Hebrew bible, and put it under his arm during the prayers; which constitutes him a man.

I believe it is not generally known to the world at large, since the destruction of Jerusalem by Titus, that at no time Jerusalem has been left unoccupied by Jews. At the present time, there are nearly six thousand resident Jews. They have an institution, called, The House of Learning, which is called *Bice Amdrosh*; and in this place there are nearly one hundred Rabbies supported, who study the law and traditions night and day, without intermission: their different classes attend in rotation.

As every laborer is worthy of his hire, so in this manner are the Rabbies supported in Jerusalem. On the feast of *Purim*, money is gathered from all synagogues for the support of the Rabbies, which is done on this wise: upon the desk, where the reader stands, a bowl is placed, and those who think proper cast in fourpence farthing, which is the amount of a shekel of Jerusalem money; no more or less is accepted. Although it seems but a trifle, it amounts to a great sum; and in this manner is their money collected.

In the following manner the money is remitted to them in Jerusalem. There are devout men, who take their different tours to different parts of the world, to collect the money which has been given for the use of the Rabbies in Jerusalem. Those devout men, it must be understood, do not come

empty handed; knowing every synagogue in their rout, they have to consign a certain quantity of Jerusalem earth, for the use of the congregations. I must give my readers to understand when a Jew dies, and is shrouded, and put in his coffin, this is the last office they perform: upon each eye they put as much earth as will lay on a shilling. So scarce was the Jerusalem earth in the late French war, when the seas were infested by the enemy's privateers, which prevented those men coming in regular time; so for fear of disappointment, they were very sparing of the earth, and so applied half the quantity. Many persons may conjecture, that the rulers of different synagogues may be deceived by those devout men collecting earth as they go on. Certainly, if those men were inclined to act such a part, they might deceive the rulers; but such cannot be the case. So particular are they on this point, as the earth comes to the synagogue in barrels, when the quantity is consigned to each ruler, he receives likewise a kind of invoice for a guide. Between this earth, in certain places, are different kinds of sundry articles, not for use, only for a guide; for instance, it may be, as it says in the invoice:—four inches from the top there is a knife; a foot beneath you will find a piece of cloth, and so on. There are different signs given, so that there can be no deception practised.*

* It is not for the want of confidence in those devout men, but for fear they may be deceived by others; for this reason, those devout men have occasion to consign the article into the hands of other men, according to circumstances on their journies.

As the Jews consider they are to be saved by their own works, by forms, and their own deeds, and by repeating their prayers, it sometimes happens that men are dull of apprehension, and cannot learn. Then if they cannot repeat their prayers, are they to be punished on that head? No; the Rabbies say, if a man is not capable of saying his prayers, still he is not exempted to perform some act or other which may be pleasing to God. I here insert one proof, out of many. "There was a Rabbi, of the name of Eleazer: being on his travels, he happened to espy a noble mansion on the road side; he enquired of those who passed by, who resided there; he was told a pious Jew, one who delighted to entertain strangers. He took the opportunity to call at the mansion. The host of the house seeing a brother Jew, of venerable appearance, coming down the walk, he went, according to custom, to meet him, and shook him heartily by the hand, which is customary among the Jews, by giving each other a salutation; at the same time uttering these words, *Sholam Alcham*, i. e. peace be unto you. When they entered the mansion, he told his guest, that board and lodging were at his service, as long as it was convenient for him to remain under his roof. When supper was ready, the wife and children, before they sat down at table, according to custom, washed their hands before meals. When they were all seated, all their eyes were fixed towards the door, which very much astonished Rabbi Eleazer, more particularly when he found one seat vacant, and the host of the

house not there ; but shortly after he made his appearance, took his seat, and during the meal, he acted in a courteous manner to his guest. Supper being ended, he left his seat, and withdrew from the apartment ; the family offered up their thanks the same as they do at every meal ; and when they concluded, the host made his appearance again. In short, every time the family were occupied in their different devotions, the host always retired, which very much puzzled and perplexed the Rabbi, who seemed very anxious to know the meaning of all this proceeding : he pondered within himself—what can all this mean ? Here I see a stately mansion ; the master seems to be a virtuous and devout man. It was not from the long acquaintance that he formed this favorable idea, but a rule he went by, seeing such hospitality and sincerity of the family, performing their prayers in such a devout manner. Certainly, my host must have set a pattern to his family ; then again, it is the duty of the head of a family to say his prayers, as a pattern to his children. If it were not for the conduct of the family which I have seen, I should form a different opinion of him ; but I will not be too hasty in my conjectures ; for patience is a great virtue. That which puzzled the Rabbi most, was that every time his host left the room, a tear started from his eyes. Rabbi Eleazer took upon himself, on the first favorable opportunity, to ask his host the meaning of his withdrawing during family devotion. And it happened in the course of the day, Rabbi Eleazer was walking in the garden,

contemplating on the beauties of nature, and he noticed in the midst of the shrubbery, a stream of pure water. After leaving this delightful spot, he heard a rustling noise; he stood in such a situation, that he could see nearly over the garden, and not be seen, being a spot surrounded by thick foliage. He saw his host leaping backwards and forwards over the stream of water; and every leap he took, he made a pause, and stedfastly lifted up his eyes towards heaven, and uttered some words, and then went down on his knees for the space of five minutes; and when he arose, he made his obedience towards heaven, and retired. I stood amazed, and pondered within myself, what can all this mean? This is a favorable opportunity, I will meet him, and enquire of those mysterious proceedings. They met, and gave each other the salutation. The host said to his guest, 'Friend and brother, I am glad to meet you alone; I have no doubt, since you have been under my roof, you have taken notice, that every time prayer is offered up in my house, you find me wanting; I will unravel what may seem a mystery to you.

“‘You may form an idea, from my stately mansion, equipage, and my domestics, that I am not of mean parentage; I am the youngest son of ten children; having had loving parents, who watched over us with tender care; our father being a pious man, he endeavored to instil the same principles into the minds of his children; he gave us education suitable to our rank; he kept two Rabbies in the house, as our governors, and teachers; but I am

sorry to say, I was not in a capacity to learn; and they to the utmost strove to teach me, and I was desirous to learn, but alas! all was in vain! which caused great grief to my parents. After they died, the property was equally shared among us.

“It must be remembered, although I was dull at learning, not even capable of saying the alphabet by heart, much more my daily prayers; yet having a heart and mind not void of gratitude towards my God, from whom all my blessings flowed, I regret to say, that from the time my parents died, (which was when I was at the age of fourteen), until I took a wife, at the age of nineteen, I led a careless life. My wife also, was of devout parents, like unto myself; but yet, alas! for the first two years after our marriage, I did not observe family worship, which greatly marred our pleasure. One day, while walking in the garden, I heard my wife read these words from Isaiah i. 3—‘The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, my people doth not consider.’* I pondered within myself; I said I am worse than an ass; what have I rendered to my God for all his mercies? Surely, he will expect, if I do not know my prayers, that I do something to serve him; and from that moment, (which is now twenty years), until this present time, what I engaged to do, I have been enabled to perform, and shall, I hope, through divine assistance, till the time I die.

“This was my vow: that when the time arrives

* This was the only verse that I ever could retain in my mind.

for morning, evening or other prayers, and offering blessings and thanksgivings, before and after meals; while others, I say, are occupied in these devotions, I will retire to a beautiful stream of water, in the midst of my garden, and I will leap backwards and forwards thirty-nine times, and between every leap I will make a pause, and look up to heaven, and utter those words—‘Lord, O my God! accept my leaping over this brook, as thanksgivings for all thy mercies; thou knowest the secrets of all hearts; as I am not capable to say my set prayers, may my leaping be acceptable to thee, instead thereof.’”

Rabbi Eleazer listened to this detail with surprise, and made this reply, particularly as his host asked him, if he was not convinced that God would be satisfied with his devotion. The Rabbi answered, “Yes, in one respect, but remember, that if you could not learn your prayers in your youthful days, certainly you might learn them in your manhood; let me advise you, as you love your soul, and have now an opportunity, employ the present time, in a way which I shall suggest to you. I will take it upon me, if you will submit to my plan, that within four weeks from this time I will teach you your prayers by rote.” To this the host agreed; accordingly they were closeted for many hours every day, for a given time. In the course of the four weeks, the host had learned his prayers by rote; which afforded great joy to the hostess, and all the family. It is, perhaps, unnecessary for me to mention, that the host left off leaping, for joy, and the Rabbi was much delighted at the event. The time

now arrived for Rabbi Eleazer to take his departure, but be assured, he did not go away empty handed. His host accompanied him on a part of his journey, when they embraced each other, with tenderness, and took a final adieu.

After Rabbi Eleazer had left his host but one day, sad to relate, he forgot his prayers, and what was still worse, he neglected to jump over the stream of water. Now mark the very solemn and awful consequences: as the Rabbi lay on his bed, between twelve and one o'clock in the morning, he heard a most tremendous noise, as if heaven and earth were rent in twain. Great drops of sweat poured forth from him, through fear and alarm, when, awful to relate, he saw an angel approach him, with a drawn sword in his hand, uttering those words, "Eleazer! Eleazer! prepare to die!" Eleazer asked, why? "what have I been guilty of, to be summoned so suddenly?" The angel replied, "you have been guilty of depriving God of a faithful servant." "Indeed," replied the Rabbi; "I am unconscious of it; at once explain your meaning." "I will," replied the angel, "without delay."

"The host, at whose mansion you were so lately entertained, was, previous to that event, a faithful servant to his God; but not being able to pray, he made a solemn vow, to leap over the stream; which vow he did faithfully keep, and which was pleasing to his God. But you have thought it adviseable to learn him his prayers by rote, which, although it was very kind on your part, and you thought it your duty so to do, in order to fulfil

your promise ; yet when you left, your host immediately forgot his prayer, and also his vow. Now, therefore, if you wish to prolong your own life, it can only be done in this way : return to your host again, and impress upon his mind what has occurred in reference to yourself, and likewise the neglect on his part, and advise him to return to his former devotion." The Rabbi returned, had an interview with his host, and related the whole affair ; when the host returned to the observance of his vow ; lived to a good old age ; and the life of Eleazer was also prolonged to a very distant period.*

The Jewish Rabbies give the following account of the alterations that happened in several parts of their divine worship on the death of Simon the Just ; and the signs of the Divine acceptance, and which had, till then, appeared in the performance of them. For it is said in the Jerusalem Talmud, that during the time of Simon the Just, the scape-goat had scarce come to the middle of the precipice of the mountain, from whence he was cast down, but he was broken into pieces ; but when Simon the Just was dead, he fled away alive into the desert, and was eaten of the Saracens. While Simon the Just lived, the lot of the Lord, in the day of expiation went forth always to the right hand ; but when he was dead, it went forth sometimes to the right hand, and sometimes to the left.

* The above account is handed down to the Jews at large, as a real fact, and as a guide to them, giving them to understand and believe, that a Jew can only be saved as the result of his works, and if he were to doubt the reality of the above, he would be at once branded as a hypocrite.

All the days of Simon the Just, the little scarlet tongue looked always white ; but when Simon the Just was dead, it looked sometimes white and sometimes red. All the days of Simon the Just, the west light always burnt bright ; but Simon the Just being dead, it sometimes burnt, and sometimes went out. All the days of Simon the Just, the fire upon the altar burnt clear and bright, and after two pieces of wood were laid on in the morning, they laid on nothing more the whole day ; but when he was dead, the force of the fire languished in such a manner, that they were forced to supply it all the day. All the days of Simon the Just, a blessing was sent upon the two loaves, and upon the shew-bread, so that a portion came to every priest, to the quantity of an olive, at least ; and there were some who did eat, and there were others to whom something remained after they had eaten their fill ; but when Simon the Just was dead, that blessing was withdrawn, and so little came to each priest, that those who were modest, withdrew their hand, and those who were greedy, still stretched them out.

For the explanation of this business, it is to be observed, that on the great day of expiation, which was a solemn fast among our nation, and kept every year by us on the tenth day of our month, called *Tisri*, two goats were brought into the inner court of the house of the Lord, and there on the north side of the altar, presented before the high priest ; the one to be the scape-goat, and the other to be sacrificed unto the Lord. The said goats

were also to be of an equal age, stature, and price; and in order to determine which of them should be for each purpose, lots were cast to decide the matter. The manner of which was as follows: the goats being put one before the right hand of the priest, and the other before the left hand; an urn was brought and placed in the middle between them, and two lots were cast into it, (they might be of wood, silver, or gold; but under the second temple, they were always of gold). On the one of these was written, "for the Lord;" and on the other, "for the scape-goat;" which being well shaken together, the high priest put both his hands into the urn, and with his right hand took out one lot, and with his left hand the other, and according to the writing on them, were the goats appointed, as they stood on each hand of the high priest, either for the Lord to be sacrificed to him, or to be the scape-goat, to be left to escape in the wilderness, that is, if the right hand lot were for the Lord, then the goat that stood before him, on the right hand, was to be sacrificed, and the other to be the scape-goat; but if the left hand lot were for the Lord, then the goat that stood at the left hand was to be sacrificed, and the other to be the scape-goat, and therefore it is said, that the lot for the Lord, during the life of Simon the Just, went forth always to the right hand. The meaning of which is, that all the while that Simon the Just officiated in the high priesthood, he always drew out with his right hand the lot for the Lord, and with his left hand that for the scape-goat; but after his death, it so

happened, with each hand, that sometimes it brought one lot and sometimes the other. As soon as the goats were thus appointed, each to its proper use, the high priest bound upon the head of the scape-goat, a long piece of scarlet, (so called in the Hebrew tongue), and this is that scarlet tongue which the Talmud says, always looked white, during the life of Simon the Just, but afterwards, sometimes white and sometimes red; and the change of red into white, being here spoken of, as a sign of God's acceptance of the expiation of that day. Hither may be referred, what is said in Isaiah i. 18.—“Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.” After the goat for the Lord was offered up in sacrifice to him, the scape-goat was brought before the high priest, who laying both his hands upon his head, confessed over him, all the iniquities of the children of Israel, and their transgressions, and all their sins; and having by this ceremony, put them all upon the head of the goat, he was then sent away by a fit and proper person into the wilderness. The place where they led him to, was a rock, or precipice, at the distance of twelve miles from Jerusalem, where he was to be allowed to escape, and bear away the sins of the children of Israel. During the life of Simon the Just, the Talmud says, this goat was always dashed to pieces in the fall, on his being let loose over the precipice, and at the same instant the aforesaid scarlet tongue turned white, although the distance was twelve miles, and this was a sure sign of God's accept-

ance of the expiation of that day: but after the death of Simon the Just, he often escaped, and flying into Arabia, was there taken and eaten by the Saracens. This is the true and real explanation of the scape-goat.

In the Babylonish Talmud, it is said, that satan is the greatest talebearer in existence; and his time is occupied mostly to gather the faults of the Jews, as a body, and, which, every evening he presents to the angels, and the angels present them to God, and on the day of expiation, God looks upon the body of the Jews, more holy than the angels, for this reason; angels were created to exist without food, but not so with men: now, inasmuch, as the body of the Jews afflict themselves, by abstaining from food on that day, God is more delighted with them at that period, than any other; hence, God looks upon them then with pleasure. The Talmud says, that when the Jews were in the wilderness, Moses and Aaron and the elders, met together, to hold a consultation and, also to contemplate what measures they should adopt, in order to make friends with satan, and so prevent him from going to God with accusations on the day of expiation. Satan agreed with them, that if they would present him with a sacrifice, then he would be no talebearer on that day, when Moses, and the elders agreed to his proposition, and engaged to give him a scape-goat every year. But here I must close this subject, and let the curtain drop.

The Rabbi Abarbanel says, when Moses came down from Mount Sinai, he was given to under-

stand, that God sends angels from above to listen, mark, and learn the different conversations that may pass amongst the Rabbies; as God has so ordained, that man shall be endowed with more knowledge than the angels. Angels were created as messengers of God, and can go no farther than the will of God permits them; but with man it is otherwise; for they may either follow good or evil. God looks upon the Rabbies as holy men; and to shew his great love towards them, it is said, that when the angels come before God in the morning, to ask certain questions of him, the answer is, go among the Rabbies, and enquire of them. As a proof that such is the case, I shall here relate the following most curious circumstance.

The Rabbies say, a certain quantity of angels meet day by day, to enlarge upon matters of divinity, which have been discussed among the Rabbies below; and it is their custom to relate to each other all they have heard. It happened, that at a certain time, a disputation arose among themselves, and they could not clear up their point on the subject. At this they were greatly puzzled, and to settle the question, they said the only Rabbi that could set the matter right was Rabbi Aaron.

The angels immediately sent for the angel of death, and told him to go down, and take the life of Rabbi Aaron. The angel started off as swift as lightning, but came back again without the soul of Rabbi Aaron. The angels were all perplexed and astonished, and enquired of the angel, how it happened that he came back without the soul? His

reply was, "I had no power over him;" for it is supposed among the Jews, and firmly believed, that while a man is studying the law, the angel of death hath no power over him; and as Rabbi Aaron was studying the law, this was the only reason why he came without his soul. The angels asked him, "Where did you find Rabbi Aaron studying the law?" His answer was, "Upon an oak tree."

I shall now relate how Rabbi Aaron came to be seated on the oak tree. In a town in Poland, there was a decree issued forth, that all the Jews should embrace Christianity, or their lives should be forfeited, if they did not comply within four and twenty hours. The Jews took alarm at it; as many as could fly from the town, did, still many were left behind, and those who would not comply, were coolly murdered, being stedfast to their faith. Hundreds of them were overtaken by the soldiers, and shared the same fate; but some escaped, and among the number, was Rabbi Aaron, the same one who was found by the angel on the oak tree, studying the law.

The angels were now much perplexed, as to how they should get possession of Aaron's soul. They consulted in what way they might trepan him; for they were given to understand, that he continually studied the law, both night and day, while awake; and they considered, that it would have been of no use to take away his life while asleep, for they reckoned that a sleepy man is almost as useless as one that is dead. At last, they came to this conclusion; as they were sure to overcome him at

last, they sent for the angel of death, and told him to go down where Rabbi Aaron was seated, and there make it to appear, that the field was full of soldiers, with drawn swords in their hands, and some of them climbing up the tree. "This," said they, "will put him in a great fright, and then he will leave off studying the law." Having so done, in the interim you must take away his life, and bring his soul to us. Thus it was said, and thus it was done. But I shall not stop to tell you, who were eye-witnesses of these proceedings, unless it were the Barbanal assassins. I must leave the reader to draw his own conclusions.

The following is an account of how it came to pass that Moses became a man slow of speech. You read in Scripture, that as Moses was attending the sheep of Jethro, the priest of Midian, upon Mount Horeb, that he beheld a flame of fire out of the midst of a bush, and he looked, and behold the bush burned with fire, and the bush was not consumed. "And Moses said, I will turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses! Moses! and he said, Here am I. And he said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father; the God of Abraham; the God of Isaac; and the God of Jacob. And Moses hid his face. And the Lord said, Moses, the cry of my afflicted people has reached my ears,

I have chosen you, to be an instrument in my hand, to be revenged upon the king of Egypt, and all those who have oppressed the children of Israel. And Moses answered, O my Lord! I am slow of speech, and of a slow tongue."

Now, tradition says, if God did choose Moses to be a speaker to the house of Pharaoh, how came God to create him slow of speech? The Talmud answers; Moses was not born slow of speech, but this is the manner how it happened—Moses, from an infant, was brought up as Pharaoh's adopted child, and Pharaoh being very partial to him, had him in his arms one day, as a fond father would have his child, when it so happened, that Moses took the crown from off Pharaoh's head, and cast it on the ground. Now Pharaoh being a wise man, he soon suspected what would come to pass, *viz.* the upsetting of his government, and this made him very unhappy. He, therefore, sent for his wise men, to inform them of his suspicions, in reference to Moses; but God being beforehand with them, sent the angel Gabriel to Pharaoh, in the form of a wise man. When, therefore, they came before him, he told them what Moses did, and the angel being with them, replied: "My lord and king, take no notice of this circumstance, for Moses is but a child, and this is altogether a childish action." Still, however, Pharaoh's heart was very heavy; when the angel further said, "Suppose we try the merit of this child, whether he has knowledge, or whether he has not." Pharaoh replies, "How is it possible to find it out?" "Now I will tell you," says the

angel, "what I would do; let there be brought forward two iron pans, one filled with gold and precious stones, and the other filled with burning coals: if Moses puts his hand into the pan of gold and precious stones, that will show he is a child of knowledge; but if on the contrary, he puts his hand into the pan of burning coals, then it will be a convincing proof that he is a child of no knowledge." This suggestion was put to the test, and was highly pleasing to Pharaoh. Immediately the two pans were brought, and Moses being a sensible child, stretched forth his hand towards the pan of gold and precious stones; but the invisible angel laid hold of the arm of Moses, and guided his hand towards the pan of hot coals; when he took up in his hands one of the coals, put it into his mouth and burnt his tongue. This caused him to be a man slow of speech.

Rules to be observed by Jewish females.

Here I would mention a circumstance, which my readers will no doubt consider somewhat amusing. It is a general idea among many of the Jews, that the Jewesses have no souls, and this is the reason they assign for that opinion. It is a matter of fact, that among the Jews, the females are not permitted to join in the service of the synagogue, as man and wife, or as one flesh; but should it be otherwise, and that they really have souls, even then it is considered, that the prayers of the husband serve for both. It must also be observed, that the females

are enjoined to observe other precepts which are laid down for them, and they are bound to pay the utmost attention to them, such as the management of all household affairs, keeping the culinary articles in proper order, and attending to the preparation of food, together with all other domestic matters.

In addition to the above, the Jewish females are particularly requested and commanded, to observe with the utmost care, the three following precepts, *viz.* the lighting the lamps on the sabbath—the separating the offering of their dough—and attending to their own pollutions.

First. Let us consider the import of lighting the lamp for the sabbath. The Targum says, this command must be obeyed, forasmuch as God created the world in six days, and rested on the seventh, which is a day of general rejoicing, and where light is, there is joy. In the house of every Jew, they have a lamp of a very curious construction, consisting generally of seven distinct pieces. The first piece is hung up in the best apartment, after which, the six other pieces are joined together by a small hook, and hung up in the middle of the room. The fifth piece from the top is so formed, as to contain the oil, and that piece has seven spouts, and in each spout a cotton wick. This curiously-constructed lamp is manufactured in Holland, generally made of brass. When I was a boy, there was seldom a house among the Jews without one; but I am given to understand, that at the present time they are not so generally in use. If they have not such lamps now, as I have described, they have

candles in lieu thereof. On Friday eve, when the Jewish sabbath commences, the master of the household goes to synagogue; the wife then lights the lamp, and walks three times round it, with uplifted hands, and blesses God for his command; and still further blesses him, that it is in her power thus to do. I must moreover observe, that they always have their table exactly with the centre under the lamp, where they take their meals; and at all their feasts and holidays they light this lamp.

Secondly. The following is the manner in which they separate the offering of their dough. In foreign countries all Jewish females make their own bread for their household. What is used on the sabbath is made in a peculiar form, as a kind of twist; but in England they do not find it so convenient to make their own bread. The bakers in London, for instance, find it a good trade to make those twists for the Jewish sabbath. Those bakers who supply the Jews the year round with bread, have no overlooker, except on a Thursday evening and Friday, when there is a Jew overlooker during the making and selling of those twists. There are a few Jewesses that still adhere to the making of their own twists. Those who do so, before they begin to twist it, separate from the dough, a piece rather larger than the size of an olive, and this they throw into the fire, and watch until it is consumed, and repeat a prayer, which is their sacrifice.

Thirdly. They must attend to their own pollutions; to the law laid down in Leviticus xiii. 2; and xv. 19, to the end of the chapter.

I shall now relate what took place in the days of old, relative to a disputation between two great *Reshivos*, *i. e.* schools of divinity. One of those schools was in Jerusalem, and the other in Prague, a town in Poland. Their controversies arose to such a height for years, that it almost effected the overthrow of both of them, although at that time they were the largest schools for learning in the world. This caused great grief among the body of the Jews at large ; but contrary to their expectation, this dispute was soon amicably settled.

The dispute itself arose about what article was proper or improper to be used by the Jewish females in lighting their lamps. One said one article was the best, and the other said another : but as some hint had been given out during the dispute concerning the separation of the dough, and likewise about their meat, and a woman's separation, these disputes were easily settled among them. And that the Jews at large might know it was so, it was agreed by both parties, that every Friday night in the synagogue, this should be read the same as they would read a form of prayer, in a devout manner.

I shall now give the translation in English, from the prayer book, which is used among the Jews.

Mischna.

“ SECT. 1. What articles are proper for lights, and what are improper to be employed for lights for the sabbath ? We must not light up with cedar moss, nor with undressed flax, nor with the coating

of the silk worm's ball, nor with a wick made of willow, or of the grass of the wilderness, nor of the moss growing upon the water; not with pitch, nor with wax, nor with oil of kik, nor with consecrated oil, prophaned and condemned to be burnt, nor with fat from the tails of animals, nor with tallow. Nahum, the Mede, says, clarified tallow may be used for lights, but the wise men assert, that boiled or not boiled, it may not be used for lights. SECT. 2. We must not use for lights, the oil condemned to be burnt, even on festivals. Rabbi Ishmael says, that for the honor of the sabbath, we must not light with resin. The wise men allow all sorts of oils—oil of sesamum, of nuts, of radish seeds, of fish, or of gourd seeds; with resin, and with naphtha. Rabbi Tarphon asserts, we must not light with any but olive oil alone. SECT. 3. Whatever grows from the wood of a tree, is improper to be used for lighting, excepting flax; and whatever grows from the wood of a tree, is incapable of being polluted by the pollution of a tent, except flax. A piece of cloth, which has been folded, but not singed, Rabbi Eliezer declares to be unclean; but Rabbi Akiva avers it to be clean, and may be used for lighting. SECT. 4. A person may not bore an egg shell, and fill it with oil, and place it over the lamp, that it may drop therein; nor even if it be a tube of earthenware: but Rabbi Jehudah allows it. But if the potter had originally joined it, it is allowable, because it then forms but one vessel. A person may not fill a dish with oil, and place it beside the lamp, and put the end of the wick into it, so that

it may attract the oil ; but Rabbi Jehudah permits it. SECT. 5. He who extinguishes the lamp, because he is afraid of Gentiles, of robbers, or of evil spirits, or that a sick person may sleep, is not guilty ; but does he so to save the lamp, to save the oil, or to save the wick, he is guilty. Rabbi Josea allows it in any case, except with respect to the wick, because he thereby intends to form a coal. SECT 6. For three transgressions do women die in childbirth ; because they are not careful of their separation, at proper periods ; of consecrating the first cake of the dough ; and of lighting the lamp for the sabbath. SECT. 7. Three things a man must enquire into, and remind his household on the eve of the sabbath, near to dusk. Have ye separated the tithe ? Have ye made the mixture ? Light the lamp. If it be doubtful whether it be dark or not, the certainly untithed are not to be tithed, and vessels are not to be immersed, nor are the lamps to be lighted ; the doubtfully tithed may be tithed ; sabbathical mixture may be made, and pots of victuals may be covered to retain their heat."

I wish my readers to understand the above articles are not deemed among the Jews as arguments, but in repeating the above, they do it in the most devout manner.

The proceedings which are commonly adhered to when a Jew or a Jewess are sick, and are in such a state that they are given over by the faculty, it is a common saying in such cases, "They cannot live, and cannot die." Whenever such a case occurs, the following is the method, the relations and

friends adopt, in order that the sick person may be blessed; but this is only resorted to when in great danger, and little or no hope of recovery.

I shall proceed then to describe what is meant by this blessing, and also how it is performed. The nearest relation of the sick goes to the ruler of the synagogue, and informs him, that he wishes to have a sick person blessed; this favor is never denied. At the ensuing service in the synagogue, after it is ended, the reader offers up a prayer for the sick person, and it is done by a stated form; imploring God to restore the sick person. When they come to a certain part of the prayer, instead of mentioning his present name, substitute some other in its place; as for instance: the sick man's name shall now be called Benjamin, but they will say from this day, and henceforth, his name shall be called Abraham. If after his name is changed, he should die, the Rabbi says the prayers could not have been accepted of God; but if restored to health, God has accepted their prayers.

It is said, every year, when sentence is passed, who shall die the year following by God's decree; the angels make out the list accordingly. The destroying angel then comes every morning at a certain time, for a list of who are to depart this life for the following four and twenty hours. For instance; if a sick man, who has been blessed, and received another name, and God is pleased to spare his life, still his name is not removed from the list. When the destroying angel enters the sick chamber, where Benjamin lies, he lifts up

his dart to take the man's life; but in the very act, he starts back, finding, that instead of Benjamin it is Abraham. The morning following, he informs the angels of his mistake, and they reply, It is God's will it should be so. When the sick man is recovered, he goes to synagogue the sabbath following, and having advanced up to the desk, the reader offers up a prayer, or rather a thanksgiving, for his recovery; at which time he is expected to cast in his offering, according to his circumstances, and which fund is for the poor and the needy. It is also to be observed, that at the time of altering the name of the sick, they cast in a like offering, for the same purpose.

The Gemara says, the law did not allow iron to be used in cutting stones from the quarries, for the use of building the temple at Jerusalem. I shall not take up the reader's time, by giving a description of this noble edifice, as it has often been recorded by different historians, and also in sacred writ.

When Solomon prepared gold, silver, copper, brass, and precious stones, for the building of the temple, and workmen of all descriptions, he was perplexed how to get stones out of the quarries. But being a wise man, he considered, that when the two tables of stone which Moses received from God, on Mount Sinai, with the ten commandments upon them, and which were cut out upon those stones, were not cut out with iron, and in the same way, and in the same manner as those letters were cut out, so were the stones for the building to be cut

out of the quarry. Solomon finding some difficulty on the point, prayed to God to inform him how he was to proceed in cutting out the stones ; when it is stated, that the night following, God unfolded in a vision the mystery unto him.

Solomon having obtained this information, the next morning he invited all the chief Rabbies that were in Jerusalem, to communicate to them the happy tidings ; how that God had unfolded to him in a vision, the secret of cutting and polishing the stones, for the building of the temple, without the use of iron. He also invited the Rabbies to attend at a certain time, and then they would see the wonders of God. Accordingly, they assembled at the time appointed, according to the request of Solomon, and when they were all assembled, Solomon being placed on his throne, told them to be very careful, and listen to his injunctions, for they would see such an object before them as would make them shudder ; but assured them, that they must not utter a single word. He also observed, that if they did not obey this solemn injunction, they must abide the whole of the consequences. At this they all sat trembling with fear and astonishment, wondering what he could mean by all this.

Solomon now offered up a prayer, and lifting his eyes stedfast unto heaven, with a loud voice he exclaimed, "Satan ! Satan ! Satan ! arise, arise, from the bottomless pit, and make your appearance before my throne !" The same moment it appeared as if the whole palace shook from its very foundation, and seemed in a complete blaze. After

the noise ceased, and the flame disappeared, satan stood before the king, in a great tremour, (for it seemed he well knew the purpose for which he was summoned). Solomon now rose from his seat, and addressing satan, said, "I have sent for you this day, to put me in possession of the *Shameer*."

Here it is requisite that I should relate something of the account given of this vision, and of the *Shameer* which Solomon beheld. The following is stated :

God, at the beginning of the world, created one peculiar insect, the size of a barley corn, which was this *Shameer*, and it was designed for two purposes; one was to cut out the letters of the ten commandments on the two tables of stone; the other was to cut out the stones from the quarry, for the use of the temple of God. When God first created this insect, he kept it in heaven, under his throne, until the time of cutting out the ten commandments. After this, God concealed it again, and no one knew where it was, except satan. Now as God had ordered it, that the building of the temple was to operate against the kingdom of satan, and as this temple could not be built without the aid of this insect, satan, quite contrary to his will, was obliged to bring it out from its concealment, and publicly to present it to Solomon, in the presence of the Rabbies, who were assembled together. I have no wish to insert what passed in the conversation between Solomon and satan, as it might tire the patience of my readers; but it is reported, that after many arguments, *pro. and con.*, satan was

obliged, though much against his will, to deliver it up, and which, we are told, was done in the following manner :—

Satan appointed Solomon and the Rabbies to meet him, at a certain place near the sea-shore, which they did. Satan came at the appointed time, when he dived to the bottom of the sea, and when he returned he brought up with him, a stone folded in his arms, weighing nearly a thousand tons. With the greatest rage he cast it down, when it split asunder, and in the centre of it there was a cavity, and in that cavity there laid an insect, called the *Shameer*: and when Solomon and the Rabbies beheld it, they all shouted for joy; but Satan, on the contrary, groaned in anguish, and raved with indignation.

The very next day, this little insect was put to work, and a very hard-working insect it was. His employment was simple, but particularly laborious. Solomon, by his wisdom, knowing the size and shape of every stone, which would be required for the building; prepared a pencil, and with it he went to the quarry, and marked out the size and shape of the stones for the purpose. This being done, he took the *Shameer*, and put him on the pencil mark. Being thus placed, he crawled along, and neither turned to the right nor to the left from his track. As he proceeded the stone split asunder, and not only split into its required form, but was highly polished. Nothing more is said concerning the *Shameer*.

In Genesis xxxii., we have an account of Jacob

wrestling with the angel, where it is said, "That he touched him on the hollow of his thigh, and it was out of joint."

Tradition says, on this subject, that if Jacob was a man so humble and so kind, how came God to permit an angel to touch him upon the hollow of his thigh, and the sinew so to shrink, that he could not walk upright, but was bowed as he went along? The Tradition further remarks, that God who knows the secrets of all hearts, knew that Jacob was proud to that degree, that he would not bow down to Esau; and that he also knew, that if Jacob would humble himself to Esau, then immediately his wrath would be turned into love; hence, he permitted and appointed the angel to do what he did. Now we find, when Jacob went to meet his brother Esau on the road, Esau saw him afar off, and observing him bowing as he approached, and not being aware that he was wounded by an angel, concluded that he had repented of taking away his birth-right, by thus humbling (as he imagined) himself before him; and Esau's wrath was so turned into love, that running down the hill, he caught his brother Jacob in the valley, embraced him round the neck, and kissed him. A full account of which you will find in Genesis xxxii. 32.—"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh, in the sinew that shrank." And it is the custom of the Jews, down to this very day, that they will eat no part of the hind quarter of any kind of clean

animals, except the veins are cut out, which is a difficult task to perform, therefore it is abandoned altogether.

I shall now proceed to give a relation of one of their proofs of the ten tribes being at present situated together in one body, and observe the same forms as when the whole body of the Jews resided in Jerusalem; even their temple, sacrifices, &c., which is recorded in a book called *Sharish Yesreal*, i. e. the history of the Jews, since the destruction of Jerusalem. This very book is generally bound up with the history of Josephus.

I will give my readers a recital of the firmness of the Jews, in believing these records.

Some time ago, I gave several lectures, in a place called Long Sutton, Cambridgeshire, to a very crowded congregation. After one of those lectures was ended, as the congregation were withdrawing, on my descending from the pulpit to the vestry, a Jew, who was one of my hearers, seemed, as I was given to understand, very uneasy during my discourse, which gave many of my hearers much pain; and still more so, when he came, with very heavy steps, up the isle towards the pulpit, to meet me. I must confess, I was very much hurried for the moment. The minister and many of the congregation seemed to take alarm, and came up to stop him, fearful of what might occur. They said they hoped he meant no harm; he stood in a peculiar attitude, and said, "I come to speak to this wicked fellow, who run away from his God; who deserves to die by the law of Moses." He pointed at me,

and said, "I never saw you before, but I have heard of your wicked proceedings; now I have got you, you shall not go from this place until I disgrace you; by proving, before this company, that you are one of the most ignorant men in the world; and if it were not for the Bible, you would not be able to stand up to give lectures. As for the Talmud and the Gemara, you are completely ignorant of them; and to prove my assertion, I will proceed immediately, if you will stand your ground, and face me for one hour." At this time I stood at the foot of the pulpit stairs, when I asked him, what he meant by facing me for one hour? his reply was, "To show your ignorance." I told him, that was no reply. He said, "I will be plain with you, and ask you some questions which I know you cannot answer."

I then said to the minister, and the friends, if it met their wish I would withdraw into the vestry, and hear what arguments he would bring forth; they consented, and we all went into the vestry.

I said, "Friend, now you will proceed;" he replied, "Can you tell me where the ten tribes are, and how they are situated?" I answered, No; he said, "I thought so." He asked me again, "If I knew where the river Sambadion was situated?" I answered him, No. He seemed to be very much elated, and said, "Gentlemen, I hope I have proved to you, that Hyam Isaacs is an ignorant man, and now I leave you satisfied;" and was about to withdraw. I requested him to stop, and I addressed him thus: in reference to the two questions he had asked me,

I said I knew my reply to each question was, No ; but then I further said, you must not take No for an exact answer. I proceeded, and said, now, my friend, I will relate to the company present, what is your firm belief about the ten tribes, and likewise the river Sambadion, and in which I myself also at one time firmly believed, and if I make any mistake, I will be very much obliged to you to put me right.

The ten tribes reside at a certain place beyond the river Sambadion. There are nearly three millions of souls, and the king who reigns at the present time over them has descended from the household of David. They have their temple, an exact representation of the temple of Jerusalem ; their high priest ; daily sacrifices ; their oracles ; *Urim* and *Thummim* ; the sacred fire from heaven to consume the sacrifices ; and independent of all this, they live in peace and harmony : in short, they have all things common. The walls round their city are so high, that they cannot see the summit of them ; and ever since the time they have been settled there, no stranger has been within their walls, or their territories ; for this reason, their walls being so uncommon high ; and further than this, they have, surrounding their territories, the river Sambadion.

When I mentioned the river Sambadion, I was interrupted by the Jew, not in a way of insult, but to express his joy, being so well pleased that I had rehearsed the circumstance so correctly, and especially when I mentioned the name of the river. I

then asked him, if he firmly believed all I had related? His answer was, "Yes, I do, and I well know you also believe it from the bottom of your heart."

I then proceeded to state farther to him what the Rabbies say concerning this river. They assert that this river is so wide, and is so agitated for six days of the week, that no vessel could live therein. That continually there were stones flying from this river of immense size, having the appearance of pumice stone, issuing from the burning mountains; but as soon as the sabbath commences this river is entirely dried up; and if any person was to presume to venture across it, they would be lost; it being so wide, that the swiftest horse could not cross it before the sabbath would be ended, and the water return.

I asked him if the tale I now told was correctly stated; he replied, by calling me a wicked man, because I had used the term "facts" for tales, and was about hastily to withdraw. I asked him again to stop, and answer me one or two more questions; and I then thus addressed him. Then do you firmly believe there is such a river in existence? he answered, "Yes." I said, then have you ever read the voyages of Captain Cook, or Lord Anson? he answered, "Yes." I asked him moreover, if they had given any description of such a river; he became angry, and said, "You well know from the bottom of your heart, that no Christian is worthy to see this river." I answered, well, I will submit, and you shall have your own way, for the present; but,

my friend, there is one question more that I wish to put to you on the subject. It is said, that since the ten tribes first settled in that place, they have never from that period, had any intercourse with any other people of the world; and that the river cuts off all communications whatever, so that they come across to no one, and no one could go to them. If this be the fact, what proof can the Rabbies have for this assertion? and what can induce the Jews at large to believe it?" His answer was, "Upon the same ground as they believe Moses and the prophets."

After this conversation we separated, but he came again, and heard me speak to a congregation the two following nights; and I was given to understand, that he was not so restless as he was the first night. As a proof of this, he shook me heartily by the hand, and we parted friendly.

I shall now relate another account, taken from the *Sharish Yesreal*, and which is only one out of many proofs that might be given, that the Messiah is yet to come, and as they suppose, one thousand years after the destruction of the latter temple of Jerusalem.

There were in Persia, a great many Jews residing, and all the wise men of those times that were among the body of the Jews, and likewise the household of David, then under the king of Persia held different offices, such as prime minister, &c. in short, the nation looked up to the heads of the Jews as devout and wise men. It happened one day, that the king took it in his head, that he

would kill every one that was in the least way related to the house of David, inasmuch as he expected that the Messiah was about to come, and that he should lose his kingdom. Therefore he adopted the wicked resolution, to put an end to the seed of David, which he accomplished, as he supposed, by a dreadful slaughter.

After this was done, the king was exceedingly miserable. All his former joy was turned into sorrow. His courtiers did every thing in their power to divert him from his melancholy situation, but without avail. One morning he arose very sorrowful, on account of a dream which he had dreamt during the night, and independent of this dream, he found a terrible gash in one of the temples of his head, the blood streaming over his face, and his bed stained with it. What with his melancholy appearance, and the blood streaming from his temples, his chamberlain was struck with horror. The king immediately sent for his ministers, and told them of his frightful dream, and ordered them instantly to summons all the wise men of the Jews to appear before him, that they might interpret his dream. There answer was, "Alas! alas! there is not one wise man left among the Jews." "What has become of them?" replied the king. "As they are no more, have they fled from my country?" "No," was the answer. "Then what has become of them?" They answered, "My lord and king, all the wise men who resided in your kingdom, were all related to one family, and of the household of David, who have all been slain according to

your decree, which has put an entire end to them. When the king heard this he trembled, and told them to go among the remaining Jews, and try to find a wise man that could interpret dreams.—After a very diligent search, they found an old man, whose name was Samuel David: he was immediately brought before the king, who, when he saw him, trembled, and large drops of sweat fell from face, he swooned away, and appeared in such a situation, that his physician despaired of his recovery; but after some time had elapsed, he came to himself again, and with a faltering voice, said to the old man, “Can you interpret dreams?” he answered, “Yes.” The king gave orders for the old man to be entertained, and to appear before him the following morning at eleven o’clock. According to this request, the prime ministers and courtiers were ordered to attend. All strictly obeyed; the king was seated on his throne, surrounded by his attendants, and all things being in order, the old man was summoned to appear. When he made his entry, they were all struck with astonishment, at his venerable appearance and with his white locks, and beard which reached below his girdle. The king arose from his throne and said, “Father, I am given to understand, you can interpret dreams.” “I can,” replied the old man, “I shall not cloak nor dissemble; whatever your dream may have been, I shall plainly interpret it to you, since God has endowed me with powers so to do.” The king trembled, and sat down, and was so overcome with fear and dread, that he had almost forgotten his

dream. However, the old man came nearer to the throne, and addressed the king as follows: "My lord and king, I am sorry to see you in such agitation; if you will permit me to relate the dream, and the interpretation thereof, I will willingly do it." The king nodded his assent, which was matter of surprize to every one present. He then proceeded: "My lord and king, you dreamt that you were in a beautiful garden, adorned with all kinds of choice trees and shrubs, flowers, fountains of water, fish-ponds, and a great variety of other delightful objects; all seemed to be enchanting and beautiful, so that you considered there was no king upon earth that possessed the like; but in the midst of this joy and delight, you took it upon yourself to destroy the produce of this beautiful garden, by taking a hatchet and going from tree to tree, from shrub to shrub, and from statue to statue which adorned this garden, and demolished every delightful object it contained. As you approached the gate to quit the garden, ere you did so, you returned again, in order to be fully satisfied, that there was nothing remaining that might revive or spring up again. You traversed the ground over and over again, to be convinced that nothing was left; when at length you espied a tender plant, just making its appearance above ground; you lifted up your hatchet to strike at the root, when an old man stood before you, took the hatchet from your hand, and wounded you in your temple. The blow was so tremendous that you awoke, found the blood trickling down your face, and your bed stained with

the same. If I have not faithfully told the dream, let the king say so." The king answered, "You have stated it exactly." "Now then," replied the old man, "I will give you the interpretation of your dream." The king replied, "I am too much overcome with surprize, and must request that you will postpone the interpretation till another day." The whole assembly were astonished and confounded, and were anxiously waiting to hear the interpretation.

On the morrow, according to appointment, they all met. The old man came forward, when the king's eyes were intensely fixed upon him, and he addressed the king, by saying, "My lord and king, I shall now proceed to the interpretation of your dream.

"The beautiful garden, which you saw, and all that it contained, was an exact representation of the seed of David, whom you thought proper to order to be slain. When you first entered the garden, you seemed to be delighted at what you saw; in like manner was you delighted at first with the proceedings of David's seed in your kingdom. Now your going about the garden, and destroying every thing that was beautiful to behold; is also a representation of the ruin that was effected by your order, when you commanded those wise and innocent men to be destroyed. Your leaving the garden, and returning into it again, to see if any shoots remained, denotes thus much, that those men who were employed to put your orders into execution, when enquired of, as to what had become of those wise men, their reply would be, 'They were all

slain.' When you stood with your hands uplifted, and with your hatchet ready to destroy the only tender plant, and was stopped in your career; this denotes that there is yet one of the seed of David remaining, according to God's word; and that a Messiah shall come from the seed of David; this plant of renown which will grow up to maturity, and replenish the house of David." He continued, "The old man whom you saw in your dream, who stopped you in your pursuit, and prevented you from destroying the only tender root remaining." [The old man here made a long pause, and with one hand pointed towards the king, and the other across his breast, and with a loud voice, at the same time stamping on the ground with one foot, said], "I am the old man whom you saw, and it was I who took the hatchet out of your hand, and struck you the blow on the temple." The king trembled, and swooned away, and when he came to himself, he said to the old man, "Can I not, with your help, and your permission, cherish and water this tender plant, and see it flourish in my day and generation?" The old man replied, "Go to my God, who is your God; humble yourself; offer up your alms; and perform those works which are acceptable to him." The king promised he would, the assembly withdrew, and by the order of the king, the old man took up his abode in the palace; and proposed to meet again in forty-eight hours, to hold consultation, and endeavor to find out, if possible, this plant. The old man replied, "Before we meet again, God will lead and guide me to the

spot where this tender plant is." The king told him he hoped his labor would be crowned with success.

It is to be observed here, that this old man had a niece, and the very day before the decree was given out by the king, that all the seed of David should be slain, one of the seed of David was married to the old man's niece, and the very day after, when this cruel slaughter took place, this young man was among the slain; but it so occurred that when the old man enquired into the particulars of his niece, he found that she was pregnant, which circumstance gave him great joy.

But the time for meeting arrived, the parties assembled again, and the old man communicated thus much to the king. "The day before the decree was given out, that the seed of David should be slain, one of the young men had married to his niece, and the day after that event, was slain, but that his niece had since that found herself to be pregnant." The king immediately went down upon his knees, and made a vow, that he would take the widow and the old man to reside with him in the palace, and that he would act a father's part to her, and if she brought forth a son, he would cherish and support him. It so happened that they took up their abode in the palace accordingly. The time drew near, and the niece was delivered of a son, which caused great joy to the king, to the old man, to the mother, and to the Jews at large; and great thanksgiving to God for his mercies. On the eighth day the child was circumcised, and the king

gave him the name of *Bostanio*, which denotes garden. The boy grew up to manhood, entered into marriage, and had a numerous family, which made the seed of David to flourish ; and the king of Persia, according to his promise, all his life time was kind to the seed which sprung from this tender plant. This confirms the Jews in the belief that the seed of David, from which the Messiah was to come, was not destroyed.

I shall now relate something of the great joy and prosperity the Jews expect to derive from the feast which every Jew will be present at, and partake of, at the time when the Messiah shall appear. This feast will consist of fowl, of fish, and of flesh ; and which God created at the beginning of the world. First, God provided a large fowl or bird, called *Augal Loshder* ; also a large ox, called *Shur Abour*, and two large fish, called *Leviathan*. Here I must remark, that it is said and believed by the Jews, that when God created those two great fish, male and female, he considered, if those fish should propagate young ones, being of such immense size, the sea would not have been able to contain them ; therefore God slew the female, and buried it in salt, there to remain good until the time it would be wanted ; which will be when this great feast takes place. Then all the Jews, that have been born, or that existed since the creation of the world, will be restored to life. The table will be spread, and the provision placed upon it, and it is so ordained, that each one will take their stations according to their conduct in the present life. Moses will sit at the

head of the table, and next to him Abraham, Isaac, and Jacob; Aaron, Joshua, David, and the Prophets in rotation. I shall here describe the size of the bird, the ox, and the male leviathan; of the female we have no description. There have been much disputation respecting the sizes of those three living creatures which God has provided for the use of this numerous assemblage; but it is not my intention to tire the patience of the reader with any enlarged account of them. I shall only state, in a few words, that one dispute, among many, which has arisen concerning the size of the male leviathan is between three Rabbies; *viz.* Rabbi Simon; Rabbi Abraham; and Rabbi Mendel. The first Rabbi merely stated the size of the fish to be enormous; the second Rabbi said he had no reason to doubt Rabbi Simon's word, but still the description he gave about the fish, seemed almost beyond belief; but his assertions were somewhat strengthened by what he himself had seen, and which he should now relate. He was once sailing in the great sea, when he and the mariners espied a fish of such enormous size, that although they had a fair wind, after they saw one eye of the fish, they sailed five days longer in a direct line before they reached the other eye of the same fish; which confirmed his belief in the report of the size of the leviathan. Rabbi Mendel says, what induces me to believe these assertions is as follows. Being an eye-witness, at a sea-port town, of a fish of an enormous size being washed in by the tide, when the tide went back it was left on dry ground, when hundreds of the inhabitants

went with weapons, and killed him : when cut up, the bones of this fish were used for building, and there was a sufficient quantity to build twenty cities.

Much also is related concerning the size of the ox, which was said to be so immense, that he eats up the whole of the grass which grows upon a thousand hills every day.

The bird also was of an enormous size, according to the description given of it, but I must leave the reader to form his own idea of the statement. The Rabbies say, that one day this bird, in her flight, dropped an egg, which broke, and the yolk drowned fifty cities and villages.

Absurd as this may appear, the Jews put confidence in these assertions. It may be thought strange, but I assure my readers, that they consider it a real fact, and generally in their conversation with each other, (as people generally say), you may believe me upon my honor; so they say, so sure is it, as that I shall be a partaker of the feast with the Messiah in the latter days, and hear the sound of the trumpet.

I now shall relate one of the chief causes, which is handed down to us, as the reason why the temple of Jerusalem was destroyed.

In the days when Jerusalem was in its glory, there were two eminent men, who were looked upon by the high priest and the Sanhedrim as pious and devout men. These men were immensely rich, and of noble birth; being descended from the tribe of Judah. The name of one was *Compso*, and the other *Bur-Compso*. The greatest friendship existed

between them for many years, but it afterwards happened, on what account it is not stated, that they became the greatest enemies; yea, so far did their anger rise towards each other, that each considered his person and life in danger.

It happened one day after, that *Compso* made a feast, and gave orders to his servants to invite all his *good friends* to the banquet; but through some mistake, his servants understood him to have said, invite all my *bad friends*. After these orders had been given, the servants said to each other, "It is surprizing that our master, who has provided so nobly, should invite his enemies;" when one of them answered, "I am not surprized at all, I have been a long time in his service, and know well his temper; he says many things in his passion, for which he relents afterwards. Master is now growing old, and wishes to be at peace with every one before he dies; and he has taken this method to effect it, and in my opinion, there is one in particular of the name of *Bur-Compso*. Now I am convinced, master would not like to depart this life, without being reconciled to him, for I well know the friendship that used to exist between them formerly."

The servants, according to their instructions, gave the invitation. When the time arrived, the guests assembled, and among them was the high priest, the Sanhedrim, and nobles of Jerusalem; who when they saw some of the company, whom they knew formerly to be at variance with the master of the feast, they were overjoyed, and looked upon it as a renewing of friendship; and more so, when

they saw present *Bur-Compso*. They all took their sittings round the table; the host made his appearance, and when he entered the feast chamber, he was struck with surprize, and looked stedfastly at the company, particularly upon *Bur-Compso*. He approached him, when he thus addressed him: "How dare you to have attempted to enter my mansion, and seat yourself among my guests, and thus turn my joy into sorrow?" *Bur-Compso*, struck with panic, thus replied: "Sir, I have not come under your roof without an invitation, and which was a very pressing one, received from your servant, by your express desire."

The host withdrew in a rage, and called his servants and said, "What have you been guilty of? Can it be true what I have heard, and what I have seen, *viz.* all mine enemies seated in my guest chamber? How came this to pass?" The servants replied, "We understood you to have said—invite my good and bad friends to the feast?" When he had found out the mistake, which his servants had made, he returned again to the guest chamber, and went towards *Bur-Compso*, and thus addressed him: "Rise from your seat, and quit my mansion, you are here only by mistake; I have been given fully to understand how this mistake happened." *Bur-Compso* replied, "Do not affront me before the high priest, and this noble company; I will pay you part of the expense; do not put me to this public shame." The host made for answer, "I will not agree to your proposals." "Hear," says *Bur-Compso*, "I will pay the cost of the whole feast."

The answer was, "No," and immediately ordered his servants into the room, to lay hold of *Bur-Compso*, and put him out of the house by force and violence. The servants came in; *Bur-Compso* arose from his seat, and thus replied, "I will save your servants the trouble;" but when in the act of withdrawing, he made a stand, and thus spoke to the high priest, and to the Sanhedrim: "For this disgrace which I have received in your presence, and neither you, nor any one of your associates, having attempted to pacify the host in my behalf; for this neglect of duty, you will long remember this day, and have cause to rue the event." Having said this, he withdrew.

The day after this occurred, *Bur-Compso* went to the Roman emperor, and informed him of a secret conspiracy, carried on among the rulers of Jerusalem to cast off the yoke of the Roman Empire. The emperor replied, "I have only your bare word to take, I will seek further, and if such be the case, you shall not go unrewarded." But *Compso* replied, "Delays are dangerous, at this very moment they are ripe for revolt. If it please the emperor, I will prove, within eight days, what I have stated to be the fact, and if the emperor will be ruled by me, I will take care that one of your courtiers shall be put in possession of the particulars in the same way, as I have been myself, and prove that they are in a state of rebellion at the present time.

The emperor said, "State to me how you can satisfy me on that point." He answered "Let the

emperor send by me a calf to the temple at Jerusalem, and beg the high priest to offer it up as a sacrifice. If he offers it up according to your command, it will be a sign that what I have stated is false, and let me suffer death by your hand ; but should they refuse to offer it up as a sacrifice, then you will find my assertion to be true." The emperor agreed ; he sent a fine calf by the hand of *Compso*, and some of his nobles as witnesses, that he might be satisfied whether the assertion were true or not.

The day after *Compso* took his departure for Jerusalem, with the calf in his possession, in company with the emperor's confidential servants. *Compso* secretly made a blemish on the upper lip of the calf in such a manner, that no one could perceive, except the high priest, who examined all animals before they are offered up for sacrifice. When they arrived at Jerusalem, *Compso* took the calf to the high priest, with the order of the emperor, and the nobles with him, who were appointed on this occasion as eye-witnesses. They were all ordered to attend the next day to witness the sacrifice.

Upon this order being given, the emperor's confidential servants, concluded, that what *Compso* had asserted, was false in every respect, and that his life would be forfeited.

Now it gave the priests the highest satisfaction and joy, that the emperor should look with such delight upon the temple of God and his commandments, by offering up a sacrifice to the God of

Israel. This circumstance afforded them the highest delight.

The next morning, according to the usual custom, the calf was taken into the outer court of the temple, where they examine all animals before they are offered up for sacrifice, to see that they have no spot or blemish upon them. When this calf was examined, which the emperor had sent for a sacrifice, they found a blemish upon its upper lip, which rendered it quite unfit for the use of the temple.

At the time of the sacrifice, when they were all assembled, the emperor's calf was returned, in consequence of having this blemish on its upper lip. They took it back to the emperor, and informed him what had happened, and the reason why it was rejected; at the same time requesting that the emperor would not suppose that the calf was objected to without a sufficient cause; although they had little or no doubt, but, that if the emperor himself were to examine the upper lip of the calf, he would not be able to discover any blemish, not being aware of the customs of the Jews; but if so, *Compso* could fully satisfy him on that point; and that if the emperor should be disposed to send another calf; nay, even an hundred animals, they would offer them up as sacrifices, upon his part, provided they should be perfectly free from blemish.

When they delivered this message, the emperor said to *Compso*, "If it were not you who were to point out to me the blemish of the upper lip of the calf, I should consider it as a bad omen, and

that they were about to rebel against me, according to the information you had given me." *Compso* thus replied: "Dearest emperor, I am sorry it has fallen to my lot, to state to you the wickedness of the rulers in Jerusalem, towards you. The sending back your calf, was only an idle excuse, to prolong the time in order the better to accomplish their cruel design against you; for there is no blemish in the calf. I trust I have done my duty towards the emperor, but sorry I am, that the rulers at Jerusalem, should have conducted themselves in the manner they have done." The emperor was satisfied with what *Compso* communicated, and rewarded him according to promise.

The emperor collected his army together, and made a vow he would march to Jerusalem, and never leave it until he had rased the walls, and destroyed the temple, and every thing therein, and slain all their men of renown. He got every thing ready—marched towards Jerusalem; but what took place would be useless for me here to mention, as Josephus, the Jewish historian, gives a full account of the destruction of Jerusalem and the temple.

After the temple was burnt, it is stated, that God began to cry, and sitting down in the midst of the ashes, said, "The foxes have holes, the birds have nests, but my children, who have escaped this slaughter, have no where to lay their head, and their enemies rejoice."

God also said, "I had only one resting place upon the earth, and that is now totally consumed; I will take away my Holy Spirit from Jerusalem

for a time, and take my resting place again in heaven, for my children have acted a base part; after I brought them up out of the land of Egypt, and conducted them through the Red Sea—drowned their enemies—led them forty years in the wilderness—gave them Moses for a leader—delivered the law on Mount Sinai—rained manna from heaven—after Moses died led them by Joshua into the land of promise, and gave them every thing that could make life desirable; yet, alas! after all they have acted with ingratitude, and this has been the awful result: they have brought destruction upon themselves for a time; and not only so, but they have sinned and have brought disgrace upon me their God, so that the idolatrous nations laugh me to scorn.”

This complaint of Jehovah was so loud, that one of the archangels came down to him to endeavor to pacify him in his affliction, and said, “O my God, dry up your tears and cry no more;” but God said, “I will not be pacified;” and further said, “If you will not let me cry here upon these ruins, I will go into a place where ye cannot follow me.” The archangel left him after a short time, and he went up into heaven, and said to the angels, “Go for Jeremiah.” Jeremiah was accordingly brought before him, although he had departed this life some time before. God then said to the angels and to Jeremiah, “We will now go down to Jerusalem, and examine every part, to see what havoc the enemy hath made.” When they came down, God beheld the ruins and desolation, and ex-

claimed, "Here stood my house, and my only resting place upon earth. Alas! it is no more. All the priests, the Levites, and singers are destroyed! Alas! I am this day compared to a father, who had an only son upon the point of getting married, and the day arrives, and on his wedding day he dies! Alas! alas! where can there be a greater sorrow?" And God said to Jeremiah, "Go and call Abraham, Isaac, Jacob, and Moses out of their graves, and let them cry, for they have much reason to cry, through the misconduct of their children." Jeremiah gave for answer, "I do not know where the grave of Moses is." God answered, "Go upon the banks of the river Jordan, and call with a loud voice, Moses, Moses, rise out of your grave, for your sheep have gone astray." Jeremiah accordingly went to the cave of Abraham, Isaac, and Jacob, and said, "Rise, your presence is wanted before God." They asked him, "What can this mean that we are wanted this day more than any other?" He gave for answer, "I do not know." The reason he gave this answer was, if he had told them this woful tale, they might have reproved him by saying, "If you were their prophet, why did you not chastise them, and keep them within bounds?" He then left them, and met Moses on the way going to God. Moses asked the same question as Abraham did, and he gave the same answer, "He did not know." Then Moses, it is said, altered his mind; and said before Tenter in the presence of God, "I will go to some of the angels who knew me from the time I received the

law upon Mount Sinai, and they will put me in full possession what all this means."

When he came to the angels, he asked them, "If they could inform him the reason that God sent for him?" They seemed surprized at the question, and said, "Do you not know the temple is destroyed, and part of your children slain, and the remainder taken prisoners?" As soon as Moses heard this, he began to cry bitterly, when the angels and Moses went to meet Abraham, Isaac, and Jacob, who all went together to meet God. When they came to the spot, and God saw them, he began to cry again; and Abraham, Isaac, Jacob and Moses joined in the lamentation. Abraham tore the hair from his head, covered his head with ashes, and said, "Oh my God, why am I come to this shame, to see my children thus destroyed!" God replied, "They deserved it." When Abraham said, "How came you to let my children be served so?" The angels were much affected, and wept, to see Abraham in such anguish, and God himself asked the reason why it was? They answered, "They wept to see their friend Abraham, in such trouble, concerning the children of Israel." When God replied, "They brought it upon themselves, by doing every thing contrary to my laws." Abraham said, "Can you bring any one as witness against them?" and God said, "The law itself is present, and will give witness against them." Then Abraham addressed himself to the law on this wise: "My daughter, are you not ashamed of yourself, to come this day to give witness against my children, who are

in such bitterness of soul? Remember, when God went from nation to nation with you, no one would receive you except my children; who came to Mount Sinai, and accepted you." The moment the law heard this, she sighed, and would not appear as a witness against them.

Readers, if I were to relate more of what is recorded about Moses, Abraham, Isaac, and Jacob, and the prophets, in their accusations against God, for permitting the children of Israel to be so dealt with by their enemies, it would make you shudder; therefore, I draw a veil over this proceeding.

I shall now advance to relate what is currently reported of the miserable sufferings of Titus, who destroyed the temple.

After Titus destroyed the temple of Jerusalem, laid the city waste, took the Jews captives, and sold them for slaves, he took shipping, to go to Rome. When he came near land, a storm arose, and he expected every moment that his whole fleet would have been swallowed up in the deep. He stood in the midst of his nobles, and pointed with his finger towards heaven, and thus spoke: "You are certainly a God, your strength lieth by water. The first advantage you took was, you drowned the world by a flood.—Secondly, you drowned Pharaoh and his host, in the Red Sea.—Thirdly, Jonah was cast out of a vessel into the midst of the sea; so at the present time you take advantage of me, of my nobles, and shipping. Your strength lies only in the waters; upon land you have no power, for if you had, you might have prevented me from

conquering those who you have called your people; if you permit me to come upon dry land again, then you will see if you can stand against myself and army."

Immediately a voice was heard from heaven, uttering those words, "O you wicked! O you wicked man! you shall be permitted, with all your host, to come safe to shore; but remember, the moment you step upon dry land, a small fly shall go to war with you, and shall conquer you." Titus heard it, laughed, and treated it with derision.

The moment he came on land, he seemed to be in trouble, and began as it were fighting, and, after some time, he fell to the ground, and was taken up speechless, and brought home. It was his intention to make his entry into Rome as a mighty conqueror, but God frustrated his design.

After some time he recovered, so far as to be able to walk out in the air. All the physicians at Rome could not find out his disorder, which laid in his brain. Titus complained, that he felt a kind of gnawing in his brain. It happened one day as he was walking by a blacksmith's shop, they were striking on the anvil, and to the surprize of Titus, he felt no pain at that moment. After this he hired a man, got an anvil, and whenever he sat, rode, or walked, he employed him to strike upon the anvil, and by which means he found ease. He oftentimes confessed, it was a judgment of God upon him, because he defied him when at sea; and likewise for the cruelties he committed at the siege of Jerusalem, by destroying the city, burning the temple, and

massacreing so many thousands of the poor Jews; and many times he engaged some of the Jews to strike upon the anvil, but never paid them for so doing. The reason he did not pay them was this, he told them it was quite enough for them to behold his misery, as a punishment inflicted upon him, by God, for his past conduct towards their nation.

From the time of his conquering Jerusalem, coming to Rome, and departing this life, was just seven years. During that time, he made his will, which was to be opened immediately on his departure from this life; this was accordingly done, and the following is said to be a copy.

“In four and twenty hours after I depart this life, I hereby request my physicians to open my head for inspection, in order to find out the cause, if they can, that produced the gnawing pain I have so long felt, and afterwards burn my body to ashes; then grind it into powder, and divide it into seven equal parts, which seven parts, I desire may be cast upon seven different seas;” all which was done accordingly.

For in obedience to this injunction, the physicians met, and opened his head; and think what was their surprize, when they discovered the cause of the complaint in his head, to be neither more or less than a fly, as large as a pigeon, two years old, which had taken up its abode there. The body of this bird was composed of iron, its legs of copper, its wings and all other parts of steel. The Rabbies say, they have no doubt, but that when

Titus came on shore, and stood in the attitude of fighting, it was with a fly, and this insect flew up his nostrils, gnawed his brain, and grew to this immense size. They moreover state, that it was one of the wonderful works of God, to transform the substance of this natural fly into different kinds of metal.

I shall here relate the particulars of an interview I myself had with one of the Jewish Rabbies. About twenty-five years ago, I was taking a walk with a Rabbi, in rather a secluded spot. We conversed freely together on different points, of the Jewish traditions, and in a manner which he would not have done, had we been in public. Our topic was concerning the fly that was found in the head of Titus. His opinion was, that it was not a fly, but that it was a young eagle. I asked him how he could conjecture such a thing? He told me he had ample reasons for it. He likewise said, that his father was informed of the circumstance by a Roman Catholic priest, who said, that the reason why they have an eagle for an ensign on their colors is in remembrance of the eagle that was found in the head of Titus; and which was preserved in spirits, and kept as a memorial of the event to this very day.

The Gemara says, in reference to the golden calf, which Aaron made, that the Jews at large were much surprized, and well they might be, at this circumstance, if it were not clearly to be proved, that it was far from the intention of Aaron at the time to make a molten calf; nor were the

Jews so wicked in those times as is generally supposed. The fact was this : when many of the Jews came to Aaron, and requested him to make them a molten calf, he was frightened at the idea of denying them ; and to comply, he well knew would be sinning against God. He was satisfied, from inspiration, that his brother Moses would come down from the Mount the next day, and merely to pacify them for the present, this plan suggested itself unto him. If I ask them for gold and silver in coin, they will instantly produce it ; therefore, he bid them to ask their wives and daughters if they were willing to give up their gold and silver ornaments for the purpose. These were speedily brought to Aaron, contrary to his expectation, which placed him in great difficulties. His motive was good, for he considered that females generally put too great a value upon their trinkets, so easily to part with them ; therefore, he expected to be refused, and that he should get rid of the difficulty ; but alas ! it was not the case, which circumstance, they consider exonerates Aaron on this point, for he fully expected to have delayed the business, and given Moses sufficient time to have made his appearance.

The Gemara proceeds further to state, that in reference to that part of the Jews who did prevail upon Aaron to make them a molten calf, it was not done from any principle of wickedness ; no, but it was entirely a mistake. For on the morning of the fortieth day, the time when Moses was to have made his appearance, and the Jews finding

he did not do so, according to his promise, it was this, and this only that caused them to act as they did. Now the mistake is thus accounted for. Towards the evening of the first day, they calculate it to be the first day of the fortieth, when instead of this, they should not begin to reckon till the next morning, which circumstance, rectifies the mistake according to the Gemara.

The Gemara farther asks this question, Who were the men that were the instigation, or cause of Aaron making this calf? None of them were of the seed of Abraham, but they were of the Egyptians, such as followed the Jews out of Egypt, with the exception of one, who was called by the name of *Mecho*; and here, perhaps, it will be necessary that I should give you some account of who this *Mecho* was. According to the account of the Rabbies, you must take the following sequel.

The Scriptures make mention of the decree of Pharaoh, that all the male children should be drowned. This is what the Talmud records. They moreover state, that Pharaoh was so enraged against the Jews, that he thought drowning the males would put an end to their lives too quick; therefore, he gave orders, that some of the male children, instead of drowning them, should be buried alive, in the following manner, *viz.* in building the walls, which were then in progress, those children were to be enclosed, or walled therein.

Moses, on seeing the cruelty about to be practised on these children, fell prostrate on the ground before the Lord, and thus spoke, "O Lord, God of

the universe ! who created heaven and earth, and all therein, have pity upon those dear children ; my God, those children are innocent, they do not deserve this treatment at the hands of wicked Pharaoh.” Immediately, a voice from heaven spoke as follows : “Moses, arise, I am a just God, and what may seem to you wrong, concerning these children, in due time, will be unfolded to you.” With this Moses was satisfied.

The day following, Moses saw several children again buried alive, when a voice from heaven said unto him, “Take one of those children under your care.” Moses asked the task-master if he would permit him to have one of those children, to which he assented. Moses took him home, and adopted him as his own son ; he grew to manhood, and as he grew in years, he grew in wickedness, which gave great grief to Moses. The name which Moses gave him when a child was *Mecho*.

When the affair happened about the molten calf, this *Mecho*, the adopted son of Moses, was the only Hebrew amongst them, and the chief instigator in the business. After the occurrence, when Moses went to Mount Sinai the second time, God then said to Moses, “Remember those children who were buried alive in Egypt, you thought it a cruel event, and indeed it appeared so, but I well knew that if they had been permitted to live, they would have turned out wicked ; therefore, merely to satisfy you, I permitted you to have one, which you had, and that to your sorrow, for you have found out his wickedness, as being the ringleader

and instigator to induce the multitude to desire Aaron that he would make a molten calf." From this day forward you will consider that whatever befalls you, and the children of Israel during their journey through the wilderness, and during your life time, it is all for the best.

I shall now present to my readers the following chapters, which are repeated every morning in lieu of the daily sacrifices, and which are observed in commemoration of those occurrences which took place when the temple stood in Jerusalem in the days of old.

"And the Lord spake unto Moses, saying, thou shalt also make a laver of brass to wash withal, and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein; for Aaron and his sons shall wash their hands and feet thereat. When they go into the tabernacle of the congregation, they shall wash with water that they die not, or when they come near to the altar to minister, to burn their offering made by fire unto the Lord. So they shall wash their hands, and their feet that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

"May it be pleasing unto thee, O Lord, our God, and the God of our ancestors! to have compassion on us and to pardon all our sins, forgive all our iniquities, and to grant remission for all our transgressions. May the holy temple speedily be rebuilt in our days, that we may offer in thy presence the continual burnt offering to atone for

us, as thou hast commanded in thy law, delivered by the hands of thy servant Moses, as specified."

Scripture.

"And the Lord spake unto Moses, saying, command the children of Israel, and say unto them, that my sacrifice, my bread for my burnt offering, for a pleasant savor unto me, shall ye observe to offer unto me in its due season, and thou shalt say unto them, this is the offering made by fire, which ye shall offer unto the Lord: lambs of the first year without blemish, two every day constantly for burnt offerings; the one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even-tide, and a tenth part of an ephah of fine flour for a meat offering mingled with the fourth part of an hin of beaten oil. This is the continued burnt offering, as done on Mount Sinai, for a sweet savor, an offering, made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for each lamb; in the holy place shalt thou cause the strong wine to be poured out for a drink offering to the Lord. And the other lamb shalt thou offer at even-tide, as the meat offering of the morning, and as the drink offering thereof shalt thou offer it, an offering made by fire of a sweet savor unto the Lord.

"And he shall immolate it on the north side of the altar before the Lord, and Aaron's sons the priest's shall sprinkle the blood round about the altar.

“ And on the sabbath-day two lambs of the first year without blemish, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the sabbatical burnt offering for the sabbath, over and above the constant burnt offering, and its drink offering.

“ And at the beginning of your months ye shall offer a burnt offering unto the Lord; two young bulls and one ram, seven lambs of the first year without blemish, and three tenth deals of flour for a meat offering, mingled with oil, for each bull; and two tenth deals of fine flour, mingled with oil, for the one ram, and a tenth deal of fine flour, mingled with oil, for every lamb, for a sweet savor, a sacrifice made by fire unto the Lord. And their drink offering shall be half an hin of wine unto a bull, and the third part of an hin for a ram, and the fourth part of an hin for a lamb: this is the monthly burnt offering for its respective month, throughout the months of the year. And one kid of the goats for a sin offering unto the Lord: this shall be done over and above the constant burnt offering, and its drink offering.”

Mishna.

This gives the following account of those places which are appointed for the slaying of offerings. The most holy of them were to be slain on the north side. The bull and the he-goat for the day of atonement were slain on the north side; the receiving of their blood in the vessel of service

was on the north side; and their blood was required to be sprinkled between the staves upon the veil, and upon the golden altar; and if one sprinkling were omitted, it was considered an impediment. The remaining blood was poured out at the west side of the base of the outer altar, which, if omitted, was no impediment. Bulls and he-goats, which were to be wholly burnt, were slaughtered on the north side, where also their blood was received in the vessels of service, and likewise required to be sprinkled upon the veil, and the golden altar, and one sprinkling omitted proved an impediment. The remaining blood was poured out at the west side of the base of the outer altar, which, if omitted, proved no impediment. These, as well as the preceding offerings, were burnt in the repository of ashes. The congregational and individual offerings are as follow :—

The congregational sin offerings are he-goats, which are offered on the first of each month, and on festivals. These were slain on the north side, where also their blood was received in the service vessel, and was required for four sprinklings on the four horns of the outer altar. How was this performed? Why, the priest went up the ascent to the altar, and turning towards the circuit, came to the south-east corner, then to the north-east, to the north-west, and to the south-west; when the remaining blood he poured out at the south side of the outer altar. The sacrifices were only allowed to be eaten by the males of the priesthood, within the hangings of the court, dressed after any manner, to

be eaten during the same day, only until midnight. The burnt offering, which is one of the most holy, was slain on the north, and its blood was there received in the service vessel, and this blood received two sprinklings, which was so managed as to produce four. It required also the three following things—flaying, dismemberment, and total consumption by fire. The same order to be observed in reference to the peace offerings and trespass offerings of the whole congregation. The following are such as are considered trespass offerings. There is the trespass offering for theft—the trespass offering for the profane—appropriation of sanctified articles—for carnally knowing a betrothed handmaid—the Nazarites—the lepers—and that for a dubious sin. All these were slain on the north side, and the blood was there received in the service vessels, and also required two sprinklings, making four, and were eaten only within the hangings, by the males of the priesthood, dressed after any manner, during that day, only until midnight.

The thanksgiving offering, and the ram of the Nazarites are regarded as less sacred; and might be killed in any part of the court, but their blood required two sprinklings, making four. They might be eaten in any part of the city, by any person, dressed after any manner, during the whole of the same day until midnight. The same rule was held with the portions allotted to the priests, but that these portions might be eaten by the priests, their wives, their children, and their servants. Peace offerings are also minor sacred; these might be

slain in any part of the court, and their blood required two sprinklings, making four. They might be eaten in any part of the city, by any person, dressed after any manner, during two days and one night. The portion thereof appertaining to the priests, was like the rest with only this difference, that it was only to be eaten by the priests, their wives, their children, and their servants. The sacrifice of the first born beast, the tithes of cattle, and the paschal lamb are also minor sacred. These might be slain in any part of the courts, and their blood required one sprinkling; it must, however, be sprinkled toward the base of the altar; but they differ in the manner of being eaten, for the first-born was eaten by the priests only, but the tithe by all persons. They were also allowed to be eaten in any part of the city, dressed after any manner, during two days and one night. The paschal lamb was ordered to be eaten that night only, and not to be eaten later than midnight; neither was it to be eaten but by the number appointed, nor was it otherwise to be eaten than roasted.

Rabbi Ishmael affirms the expounding of the holy law, to be regulated by thirteen rules, *viz.*—1. The comparison of minor and major. 2. Decisions deduced from the agreement or equality of texts. 3. From a principle or axiom contained in one verse, or deduced from two verses. 4. A general rule modified by a succeeding particular rule. 5. From a particular text guided by a succeeding general one. 6. Precepts delivered first in general and then in particular, and again in general terms,

must only be determined according to the principle of the particular specification. 7. From a general principle that requires a particular or specific text to explain it, and from a particular text requiring a general one. 8. Whatever having been included in a general principle, and is brought out as a particular exemption, does not guide as a rule for itself alone, but affects the general principle also. 9. Whatever being included in a general proposition, and is brought forward to state a particular instance on the subject, tends to alleviate, and not to aggravate the determination. 10. Whatever being included in a general proposition, and is brought forward to state a case differing from the subject, serves both to alleviate and to aggravate. 11. Every thing included in a general description, and afterwards brought out as an exception, and subjected to a new determination, cannot be restored to its original general principle, unless expressly restored by the text. 12. Whatever is adduced from the subject itself, or adduced from the close of the text. 13. When two texts contradict each other, a third text will be found to reconcile them.

“May it be thy will, O Lord, our God, and the God of our ancestors! that the holy temple be speedily rebuilt in our days, and thy law be our portion; and there will we serve thee in reverence, as in the days of yore, and in former years. O may the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of yore, and in former years.”

I shall now insert the prayer which is diligently

said by every Jew, male and female, from the moment they are capable of speaking, and which is said by rote; and is certainly well adapted for the purpose for which it was intended. Ninety-nine out of every hundred say, that this prayer is used to keep evil spirits from them during the night.

“Blessed art thou, O Lord, our God, Sovereign of the universe! who causeth the bands of sleep to descend on my eyes, and slumber on mine eye-lids. May it be thy pleasure, O Lord, my God, and the God of my fathers! that I lie down in peace, and rise up again in peace; and that bad dreams or evil imaginations do not confound me, but to grant me an uninterrupted repose in thy presence. O enlighten my eyes again, lest I sleep in death. Blessed art thou, O Lord! who enlighteneth the whole universe with thy glory.

“O that our eyes may see, our hearts rejoice, and our souls truly exult in thy salvation; when it shall be said unto Zion, it is thy God who hath established his reign. The Lord is King! The Lord hath reigned! The Lord will reign for ever and ever! For the sovereignty is thine, and to all eternity wilt thou reign in glory. Verily, we have no other King but thee.

“May the angel who redeemed me from all evil, bless the youths, and they shall be called by my name, and those of my ancestors, Abraham and Isaac; and may they increase abundantly in the midst of the earth. And he said, if thou wilt diligently hearken to the voice of the Lord, thy God! and will do that which is right in his sight; and

will give ear to his commandments, and observe all his statutes, I will not put any of those diseases upon thee which I brought upon the Egyptians, for I am the Lord who healeth thee. And the Lord said unto satan, the Lord rebuke thee, O satan; even the Lord who hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire. Behold the bed which is Solomon's, sixty valiant men surrounded it, selected from the valiant of Israel; they all grasp swords, being expert in war; every man hath his sword upon his thigh, because of the terrors of the night. The Lord bless and preserve thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.

“Behold the guardian of Israel neither slumbereth nor sleepeth. [This is repeated three times].

“For thy salvation do I hope, O Lord! I hope, O Lord! for thy salvation. O Lord, for thy salvation do I hope. [This is repeated three times].

“In the name of the Lord, God of Israel! on my right hand, is Michael, and on my left, Gabriel; before me is Ariel, and behind me Raphael; and over my head is the Divine presence.” [This is repeated three times].

The following prayers are used on different occasions.

When wine and fruit, or any other mixture of the following articles are taken together, then the blessings must be arranged and said accordingly.

On eating fruit produced on trees.—“Blessed art thou, O Lord, our God, King of the universe! Creator of the fruit of the tree.”

On fruit which grows on the ground, herbage, &c.—“Blessed art thou, O Lord, our God, King of the universe! Creator of the fruit of the earth.”

On flesh, fish, eggs, milk, cheese, &c. or drinking any liquor, except wine.—“Blessed art thou, O Lord, our God, King of the universe! through whose word all things do exist.”

After eating any fruit, or vegetables, &c.—“Blessed art thou, O Lord, our God, King of the universe! Creator of numberless beings, whose wants are supplied by all the varieties which thou hast created, wherewith to keep alive the soul of every living creature. Blessed art thou, O Life of the universe!”

On witnessing a thunder storm, &c.—“Blessed art thou, O Lord, our God, King of the universe! whose power and might filleth the world.”

At lightning.—“Blessed art thou, O Lord, our God, King of the universe! primeval Creator.”

At the sight of the sea, it not having been seen for a month.—“Blessed art thou, O Lord, our God, King of the universe! who formeth the vast sea.”

On tasting fruit the first time in the season; on the entering into possession of a new house or land; on the first time of using any articles of clothes, then say as above. But when enjoyed with the participation of other persons, they say the following.—“Blessed art thou, O Lord, our God, King of the universe! who art good and dost dispense good.”

On hearing evil news.—"Blessed art thou, O Lord, our God, King of the universe! thou upright Judge."

On the smell of odorous woods.—"Blessed art thou, O Lord, our God, King of the universe! Creator of fragrant woods."

On the smell of odorous plants.—"Blessed art thou, O Lord, our God, King of the universe! Creator of fragrant plants."

On the smell of odorous fruits.—"Blessed art thou, O Lord, our God, King of the universe! who dost bestow a goodly scent on fruits."

On the smell of odorous spices.—"Blessed art thou, O Lord, our God, King of the universe! who createst all sorts of spices."

On the smell of scented oils.—"Blessed art thou, O Lord, our God, King of the universe! who created pleasantly scented oil."

On beholding a king, and his court.—"Blessed art thou, O Lord, our God, King of the universe! who hath imparted a portion of thy glory unto flesh and blood."

On beholding strange creatures.—"Blessed art thou, O Lord, our God, King of the universe! who dost vary the form of creatures."

On beholding the rainbow.—"Blessed art thou, O Lord, our God, King of the universe! who art mindful of thy promise, faithful to thy covenant, and firm in thy promise."

On beholding the first budding of blossoms.—"Blessed art thou, O Lord, our God, King of the universe! who doth not suffer ought to fail in his

world, but hath created thereon goodly creatures, and trees for the enjoyment of mankind.”

On beholding beautiful trees, or animals.—“Blessed art thou, O Lord, our God, King of the universe! who hath formed such products in his world.”

The prayers which follow are such as are used on different days, and at various festivals.

On the second day.—“And on the second day, ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year, without blemish.

“And their meat offering, and their drink offering, as is said; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a tenth deal unto the lamb; and the wine for a drink offering, and the kid for an atonement, and the two continual offerings, according to the institution.

“And on the third day, ye shall offer eleven bullocks, two rams, fourteen lambs of the first year, without blemish. And their, &c.”

On the second day.—“And on the third day, ye shall offer eleven bullocks, two rams, fourteen lambs of the first year without blemish.

“And their meat offering and their drink offering as is said; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a tenth deal unto the lamb; and the wine for the drink offering, and the kid for an atonement, and the two continual offerings, according to their institution.

“And on the fourth day, ye shall offer ten bullocks, two rams, fourteen lambs of the first year, without blemish. And their, &c.”

On the third day.—“And on the fourth day, ye shall offer ten bullocks, two rams, fourteen lambs of the first year, without blemish.

“And their meat offering, and their drink offering, as expressed; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a tenth deal unto the lamb; and the wine for a drink offering, and the kid for an atonement, and the two continual offerings, according to their institution.

“And on the fifth day, ye shall offer nine bullocks, two rams, and fourteen lambs of the first year, without blemish. And their, &c.”

On the fourth day.—“And on the fifth day, ye shall offer nine bullocks, two rams, and fourteen lambs of the first year, without blemish.

“And their meat offering, and their drink offering, as expressed; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a tenth deal unto the lamb; and the wine for a drink offering, and the kid for an atonement, and the two continual offerings, according to their institution.

“And on the sixth day, ye shall offer eight bullocks, two rams, and fourteen lambs of the first year, without blemish. And their, &c.”

On the fifth day.—“And on the sixth day, ye shall offer eight bullocks, two rams, and fourteen lambs of the first year, without blemish.

“And their meat offering, and their drink offering, as expressed; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a

tenth deal unto the lamb; and the wine for a drink offering, and the kid for an atonement, and the two continual offerings, according to their institution.

“And on the seventh day, ye shall offer seven bullocks, two rams, and fourteen lambs of the first year, without blemish. And their, &c.”

On the eighth day of tabernacles say—“On the eighth day, ye shall have a solemn assembly; ye shall do no servile work thereon.

“But ye shall offer a burnt offering, a sacrifice made by fire, a sweet savor unto the Lord; one bullock, one ram, and seven lambs of the first year, without blemish.

“And their meat offering, and their drink offering, as expressed; three-tenth deals unto the bullock, and two-tenth deals unto the ram, and a tenth deal unto the lamb; and the wine for the drink offering, and the kid for an atonement, and the two continual offerings, according to their institution.”

On the sabbath say—“Let those who observe the sabbath, and call it a delight, be ever joyful in thy kingdom; cause the nation which sanctifieth the seventh day, to be satisfied and gratified with thy beneficence. For the seventh day hast thou favored and sanctified; the desirable of all days hast thou called it; a memorial of the work of creation.”

On Mondays and Thursdays the roll of the law is taken out to be read, and when the ark is opened the congregation say—“And when the ark set forward, Moses said, Arise, O Lord! and thine enemies shall be scattered, and those that hate thee shall

be made to fly before thee ; for from Zion shall the law go forth, and the word of the Lord from Jerusalem.

“ Blessed is he who hath given the law to his people Israel, with all its sacredness.”

The reader taking the roll of the law, says—“ O magnify the Lord with me, and together let us extol his name.”

The reader now says the following, to which the congregation respond—“ Thine, O Lord ! is greatness, power, glory, triumph, and majesty ; yea, all that is in heaven and in earth is thine : thine the sovereignty, O Lord ! who art exalted supreme above all. Exalt ye the Lord, our God, and bow down at his footstool, for he is holy. Exalt ye the Lord, our God, and worship towards his holy mount, for the Lord, our God, is holy.

“ The Father of mercy will have compassion on his cherished children, and will remember the covenant of the patriarchs : he will deliver our souls from the evil hours of temptation, exorcise the evil passion from his nurslings, and favor us with its eternal riddance : he will fulfil our desires with the good measure of salvation and mercy.”

The manuscript of the Pentateuch being placed on the reading desk, the reader unrolling it, continues—“ And his kingdom will speedily be revealed, and made manifest to us ; he will graciously grant to the remnant of his people, the house of Israel, grace, mercy, favor, and kindness, and let us say, *Amen*. All shall ascribe power unto God, and tender honor unto the law.”

Here the person is called by name, who is to ascend the reading desk to hear the law read, which is as follows—“Blessed be he who hath so sacredly given the law to his people Israel. The law of the Lord is perfect comfort to the soul; the testimony of the Lord teacheth the simple wisdom; the statutes of the Lord are right, rejoicing the heart; the precepts of the Lord are clear, enlightening the eyes. The Lord will give strength unto his people; the Lord will bless his people with peace. The way of God is perfect; the way of the Lord is pure; he is a shield to all who trust in him.”

The congregation respond—“All ye alive at this day, cleave unto the Lord your God.”

Those who are called to the law, say the following benediction before the reader begins to read.—“Bless ye the Lord, who is ever blessed.”

The congregation answer—“Blessed be the Lord, who is blessed for ever and evermore.

“Blessed art thou, O Lord, our God, King of the universe! who hath selected us from all nations, and hath given unto us his law. Blessed art thou, O Lord, giver of the law!”

After the portion is read, he says—“Blessed art thou, O Lord, our God, King of the universe! who hath given unto us the law of truth, and planted amongst us the seeds of eternal life. Blessed art thou, O Lord, giver of the law!”

Persons returning in safety from travelling by sea, or land; persons recovering from sickness, or freed from imprisonment, add the following—“Blessed art thou, O Lord, our God, King of the universe! who

dispenseth kindness even to the guilty, and hast bestowed much kindness on me.”

The congregation respond—“May he who hath bestowed much good upon thee, ever continue to dispense all good unto thee.”

When the roll of the law is held up, the congregation say—“Lo, this is the law, which Moses set before the children of Israel, by the command of the Lord, through the hand of Moses. It is a tree of life to those who hold on it, and its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is on its right hand, and on its left are riches and honor. The Lord for righteousness’ sake, doth please to aggrandize the law, and to adorn it.”

On the second and fifth days of the week, the reader says the following before the manuscript of the Pentateuch is returned into the ark.—“O may it prove to be the will, from the presence of our Father who is in heaven, to re-establish the mansion of life, and to restore the resplendence of his glory in the midst of us, speedily in our days, and let us say, *Amen*.

“O may it prove to be thy will, from the presence of our Father who is in heaven, to have mercy on us, and on the remainder of us; likewise to withhold destruction and pestilence from us, and from all his people the house of Israel, and let us say, *Amen*.

“O may it prove to be the will, from the presence of our Father who is in heaven, to preserve the wise men of Israel among us, even them, their wives, sons, and daughters; their disciples, and

the disciples of their disciples, in every place of their residence, and let us say, *Amen*.

“O may it prove to be the will, from the presence of our Father who is in heaven, to cause us to hear the good tidings published of salvation and comfort, that our dispersed be gathered from the four corners of the earth, and let us say, *Amen*.

“May the Omnipresent have mercy on our brethren, the whole house of Israel, who are cast into trouble and captivity; wherever placed, at sea or on land; and bring them forth from difficulty to enlargement, from darkness to light, and from bondage to freedom, now, speedily, in the shortest time, and let us say, *Amen*.”

On returning the law to the ark, the reader says—“Praise ye the name of the Lord; for his name alone is to be exalted.”

The reader and the congregation at the same time say—“His glory is above the earth and the heavens; it is he who will exalt the horn of his people; the praise of all his saints of the children of Israel, the people near unto him. *Hallelujah*.”

A Psalm of David.—“The earth and the fulness thereof are the Lord’s; the world and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods. Who shall ascend the hill of the Lord, and who can stand in his holy place? He who hath clean hands, and a pure heart, who hath not lifted up his soul to vanity, nor hath been sworn to deceit. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation who

seek him, who seek thy face, O God of Jacob. *Selah.* Lift up your heads ye gates, be lifted up ye everlasting doors, for the King of glory shall enter. Who is the King of glory? The Lord strong and powerful; the Lord mighty in battle. Lift up your heads ye gates, be lifted up ye everlasting doors, for the King of glory shall enter. Who is the King of glory? The Lord of hosts; he is the King of glory. *Selah.*”

As the law is put into the ark, say—“And when the ark rested he said, O Lord! restore tranquillity to the many thousands of Israel. Ascend, O Lord! unto thy resting place, thou, and the ark of thy strength. Thy priests shall be clothed with righteousness, and thy saints shout for joy. For the sake of thy servant David, turn not away the face of thine anointed. ‘For lo! I have given you good doctrine, forsake ye not my law; it is a tree of life to those who hold it, and the supporters thereof are blessed; its ways are ways of pleasantness, and all her paths are peace.’”

Sanctification for the festivals.

When the festival occurs on the sabbath, the following is said—“On the sixth day the heavens and the earth were finished, and all their host. And on the seventh day God ended his work which he had made: thus he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because thereon did God rest from all his works, which he had created and made.”

When the festival occurs on week days they say—
“Blessed art thou, O Lord, our God, King of the universe! Creator of the fruit of the vine.

“Blessed art thou, O Lord, our God, King of the universe! who hast selected us from all people, exalted us above all other nations, and sanctified us with thy commandments. Thou, O Lord, our God, hast in love appointed for us [on sabbath say, this sabbath day for repose and] solemn feasts to rejoice, and festivals, and seasons for delight, [on sabbath say, this sabbath day].

On passover, say—“Yea this day of the feast of unleavened bread, and period of our redemption.”

On the Pentecost, say—“Yea this day of the feast of weeks, the period of the transmission of our laws.”

On the feast of tabernacles, say—“Yea this day of the feast of tabernacle, the period of our rejoicing.”

On the eighth day of tabernacle, say—“Yea this eighth day the feast of solemn assembly, the period of our rejoicing.

“A holy convocation, (in love) a memorial of the departure from Egypt. Yea, thou hast selected us, and sanctified us from all other people; [and the sabbath] and thy holy seasons with (love and favor,) joy and gladness hast thou caused us to inherit. Blessed art thou, O Lord! the sanctifier of [the sabbath and] Israel, and the seasons.”

When the festival occurs on the close of the sabbath the following is said—“Blessed art thou, O Lord, our God, King of the universe, who hast made a distinction between the holy and the profane; be-

tween light and darkness ; between Israel and the nations ; between the seventh day, and the six days of work ; between the sanctification of the sabbath, and the sanctification of the holy days hast thou made a difference ; and the seventh day from the six days of work hast thou appointed as sacred ; and thou hast separated and sanctified thy people Israel with thy holy consecration. Blessed art thou, O Lord ! who maketh a distinction between sacred and profane.”

On the night of the feast of tabernacle the following is then said—“Blessed art thou, O Lord, our God, King of the universe ! who commanded us to dwell in booths.

“Blessed art thou, O Lord, our God, King of the universe ! who hast preserved our lives, sustained us, and brought us to the enjoyment of this season.”

As the sabbath is the day of rest which God commanded, the Rabbies say, that when he spoke to Moses on Mount Sinai, and commanded that the festivals should be kept in the like manner ; they, therefore, think it right to commence the same with prayer and sanctification ; and when they return from synagogue, after washing their hands before meals, according to their custom upon those occasions, they are in duty bound to drink one glass of wine between those that sit round the table, and it is a very rare occurrence for this to be omitted. If a Jew be so circumstanced, as not to be able to provide wine, they generally take two ounces of raisins to a quart of water, and boil it for

a certain time, which answers the same purpose as if they took wine.

All Jews are expected, according to their own doctrines, to rise very early. The Rabbies say, every man is in duty bound to awake the day, but he is not to wait until the day awakes him; this they endeavor to prove from a passage which occurs in Psalm lvii. 8.—“I will awake early.” Which they explain in this way—“I will awake in the morning.” Hence, arises a doctrine, namely, that the morning prayer must not be later than the rising of the sun; but the Rabbies say, as the Jews have different occupations to attend to, any time before the hour of nine in the morning is acceptable to God; but there is an injunction laid upon them, to rise earlier on a Friday, than on any other day, in honor of the sabbath.

As soon as a Jew awakes, he is expected to banish drowsiness, to arouse himself, and with fear and trembling remember the holy and ever-blessed name of his Creator; and sincerely thank him for his great mercy, in that he has given him his soul again; for they believe the soul leaves the body during sleep; that it goes to God, and is taken care of by him. The Rabbies say, that sleep is the sixth part of death, and the reason they give is this. The soul in the night goes out of men into heaven, and it does it for this purpose; that for the sins which he hath committed on the day preceding, there is a place in heaven which is occupied by the angels in rotation, and that every soul writes down with his own blood, all the sins of that period, for

the following purpose. When a Jew departs this life, and appears before the angels, to hear his doom, and how long he shall be in purgatory; this is to be decided according to the sins which he hath committed; and to prevent all mistakes upon this point, and to satisfy the soul accused, (if it should be the case), they shew the hand-writing, which is signed with his own blood, and which cannot be denied; and according to this, he is led to a place of torment, for an appointed or given time.

If a Jew is fond of his bed, and does not rise early, it is a sure omen that he does not do his duty; he is reckoned slothful in the service of God; and is a certain sign that the power of wicked angels has come over him, and taken possession of all his limbs; makes him so lazy, that he is not able to leave his bed, and by so doing he does not serve God, by performing his rites and ceremonies. If he be in bed above a certain time, they say evil spirits will rest upon his hands and his face; although he may have said his prayers the night before, yet those prayers have a charm over the evil spirits only for a time, and if men overstep those bounds, they must abide the consequence. But if, on the contrary, a man rouses himself, in due time, this is a disappointment to the wicked spirits, and such a man is looked upon by God as a lion. The Rabbies say, if a man rise early, says his prayers three times, and performs his rites and ceremonies, he has no need to fear evil spirits. They may hover around him, but they cannot touch

him. But then the very moment he gets out of bed, and puts on some of his clothes, according to the prescribed rule, he must hasten and wash himself, in order to drive away all evil spirits. According to the doctrines of the wise, no one should walk the distance of four yards with unwashed hands, otherwise all manner of impurities lay hold on him. Indeed, the Cabalists write thus: "Whosoever walks the distance of four yards with unwashed hands, is worthy of death." Since the soul is absent all night, and an evil spirit occupies its place in the mean time, the Rabbies exhort and command that all pious persons have a vessel, filled with water, close by their bed-side, that they may be able, without delay, to wash their hands. Before a Jew has attended to this, he is not to touch any part of his face, for they declare it to be dangerous. The water also must be clean and fresh, and not have been previously used. It is also forbidden to take the water from the hands of any other person who has not himself previously washed them. Rings also, are to be taken off, otherwise the whole is looked upon as not performed. He is likewise forbidden to let the water run on the ground, but it is to be caught up in a vessel. He is further forbidden from throwing it in any place where people are accustomed to walk, as they say, it would be very dangerous.

As to the mode of washing; the Jew is to take the vessel, containing the water, in the right hand, and give it into the left; then to pour first upon

the right; this is to be repeated three times; otherwise, they say, the evil spirit will not depart. This he is to pour three times, or the whole would be useless, although he should pour ever so much at once. They are to rinse the mouth every morning, in order to pronounce the name of God with a clean mouth. He that observes this daily, is permitted to do the same on his own fast days; but on the fasts of the congregation this is not permitted. He must, however, take great care, that not a drop of water escapes into the throat. If the Jew dips his hands into the water, and so wash them, this would be sufficient for saying his prayers; but then the evil spirit would not depart. And supposing, for instance, that he hath even dipped his hands alternately into three vessels, containing water, it would still be doubtful, whether the evil spirit would depart. The Rabbies, however, say, that it is doubtful, whether a Jew, who has watched the whole night, is obliged in the morning to wash his hands, in order to drive away the evil spirit; but they do maintain that, at all events, he is bound to wash his hands without saying any blessing. They further say, that it is doubtful whether a Jew, who has arisen before the break of day, and has washed his hands, is bound to wash them again at the break of day; or if he should have slept during the day, whether, then also, he is bound to pour water three times over his hands. In both cases the Rabbies determine, that they ought to do so, but without saying any blessing. If the season of the year should disable them to do so,

as on a frosty winter's day, when no water can be had, then they say, he may put his hands three times into the snow, and rub them.

As soon as he has washed his hands, he then proceeds to do the same with his face, which is the image of God ; but he is obliged to take great care to wipe his face dry, or else he is threatened with the scab. The Rabbins say, that he may heal himself again, by the frequent washing with the water of *Silka*, *i. e.* beet. Having washed, he then unites his hands, and lifts them up, so that his fingers are directed towards heaven, and says the following blessing : “ Lift up your hands in holiness, and bless the Lord.”—Psalm cxxxiv. 2. “ My hands also will I lift up unto thy commandments, which I have loved.”—Psalm cxix. 48. Whilst further meditating, with great devotion, on the majesty of his Creator, he says, “ Behold, I am ready to praise my Creator, Him who in unity and alone is only One ; for he is the Lord and the ruler ; the foundation of all worlds, whether the world of planets, or of angels, or of the throne of honor, are in comparison with him, as a grain of mustard ; he is the essence of all essence, and the cause of all causes.” After this follows the blessing, which he is to repeat with fear and trembling, slowly, word by word, with great devotion and particular attention to the meaning of the words. When he mentions the name of Jehovah, he is earnestly to remember, that it is the name of the Lord of all things ; the Lord who was, and is, and shall be ; and also when he mentions the name *Elohim*, he is to think with great

earnestness on the Almighty, the Lord of power and strength, and with such thoughts, he says, "Blessed art thou, Jehovah, our God, King of the universe! who hath sanctified us with his commandments, and commanded us to cleanse our hands. Blessed art thou, Jehovah, our God, King of the universe! who hath formed man in wisdom, and created in him many cavities and apertures. It is certain, and known before the throne of thy glory, that if but one of them were opened, or stopped, it would be impossible for any to exist, or abide before thee. Blessed art thou, Jehovah, the physician of all flesh, who doest wonderfully." But if, from any other cause, than that already mentioned, water cannot be obtained, then he may rub his hands upon the earth, or with dust, or with some similar substance; and in that case he says a form of prayer, as follows: "Thou who hast commanded to cleanse our hands, &c.:" but he does not say, to wash them, as in the first instance. This mode of cleansing, is said to be sufficient for the performance of prayer, but not for expelling the evil spirit.

Women are obliged to observe the same order of washing, namely, to pour water three times over their hands. The greater part of our food is prepared by them; but if they do this with unwashed hands, then the evil spirit will not depart from them, the food will become unclean, and the heart thereby defiled; especially the hearts of their husbands and their sons. Yes, every Jew that eats such food, considers himself in danger of committing sin, through the influence of the evil spirit,

which rests upon him. The same rules must be observed with children, and if they cannot do it themselves, the father or mother must do it for them, and make them repeat the former part of the blessing already mentioned; to which the following two verses must be added, Deut. xxxiii. 4. *i. e.* “Moses commanded us a law, even the inheritance of the congregation of Jacob.” And Proverbs i. 8.—“My son, hear the instruction of thy father, and forsake not the law of thy mother.” But in the more advanced age of children, a portion of *Keriath Shema*; and some other verses are to be read to them. In another place we shall speak more at large of this form of prayer.

We come now to the *Tzitzith*, or fringes, which are used immediately after, and the *Tallith*, to which they are joined.

There are two sorts of *Tallith*, namely, the little and the great one. The great one is a large square cloth, large enough, almost, to cover a man. It is generally made of white lamb’s wool, which must not, in any way, have been torn from the sheep, but nicely shorn off. Jewesses are to spin it, and to do it with the intention of making a *Tallith* of the same, and they must say the following when they begin—“In the name of the Lord, I now begin to spin this thread, in which our men shall serve and worship God.” This *Tallith* they use in the synagogue; it is put over the head, so that the two corners meet on each side, and hang down over the shoulders, before the breast. On each of these four corners are the *Tzitzith*, or fringes. This *Tallith*

ought, by right, to be blue, but inasmuch as this is scarce, they make use of white as a token of purity and innocence. Some make them with two or three stripes of silk, according as they are rich or poor. Many rich Jews have also on that part which covers the head, a piece of rich silk, interwoven with gold or silver. Others again, have merely a piece of gold or silver lace on it, and some have even precious stones, of the most valuable kind. This part of the *Tallith* is called *Aereth*, *i. e.* crown; but in the same manner as the crown is ornamented, so also must be the four corners, whereon the fringes are fastened. These four corners are called *Arba Canphoth*, which is now the name for the small *Tallith*, which we shall now proceed to describe.

The small *Tallith*, the substance of which is prepared the same as that of the great one, is about three feet long, and one foot wide. In the centre is a hole, we will say about one foot and a half long, so that the head may be put through, and hence, a square piece of eighteen inches long, will be hanging down over the breast, and another, the same length, over the back. On each side of the four corners, there are fringes, the same as on the great *Tallith*. The small *Tallith* is now invariably called *Arba Canphoth*, *i. e.* four corners, and, of course, applies to the large one as well as to this. But the modern Jews never call the large one so, but it is known simply by *Tallith*, which originally was the name of both, with the distinction of small and great. The difference of the two, as to their

use, is, that the small one is constantly, and without intermission worn under the waistcoat, until going into bed; and every Jew, young or old, without exception, must have it; whereas the large one, is worn in the synagogue, or when at prayers only, and so much importance is not attached to it, as to the smaller.

We come now to the fringes, which are fastened on the four corners, both of the small and large *Tallith*. Particular directions are given how those threads must be spun, which, however, we do not now mention, as it would be too tedious. The fringes consist of a certain number of fine woollen cords, similar to stout cotton, which must be spun by the Jews, in the same manner as those for the *Tallith*, at the commencement of which they must say, "I spin this wool for the purpose of making fringes of it." But supposing a Gentile should make these fringes, then, at all events, it is necessary, that a Jew should do something to it, and say the aforementioned words. If the threads are ready prepared, then the fringe is to be made in the following manner. Four threads, of a given length, are to be taken, and a hole is made in each corner of the *Tallith*, through which these four threads are drawn exactly to the middle, so that on one side they shall be as long as on the other; then they are doubled, and so become eight distinct threads. One of those eight is to be considerably longer than the other seven, in order that it may be twisted round them all. The threads so drawn through the hole, are then to be taken,

and two knots made in them. After this, the long thread is taken and twisted seven times round the whole, and two knots are made in them also. Afterwards the long thread is twisted round the rest nine times; the two knots are again repeated, and the long thread is twisted round eleven times. Once more, two knots are made, and then the long thread is twisted round thirteen times, and the last two knots complete and secure the whole. These knots occupy about one-third of the whole, so that two-thirds hang down loose.

The cabalistical Jews say, that great mysteries are hidden in these knots, and in the number of times in which the long thread is twisted round the rest. They pretend they can find in them the name of Jehovah. Jehovah, they consider one, and they make it out in the following manner. The twistings altogether amount to forty; the word to thirty-nine; and if you take the sentence as one, that makes forty. Thus they say, and pretend to prove, that they find Jehovah in the fringes. They also say, the five double knots indicate the five books of Moses, and many other things of the same import might be mentioned.

They believe that God has commanded them to wear those *Talliths*, and prove it from Numbers xv. 38.—“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments.” It is further said, that it should be “Ribband of blue.” And again, in Deut. xxii. 12, *i. e.* “Thou shalt make the fringes.”

The Jews attach great importance and sacredness

to the *Tallith* and *Tzitzith*. They say, it is a memento, to remind them constantly of God's commandments, and to prevent them from sinning against him. For it is written, Numbers xv. 39, 40.—“And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them, and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring. That ye may remember and do all my commandments, and be holy unto your God.” The Rabbies write in the Talmud, the eye and the heart are two accomplices of sin; therefore, the law enforces the fringes, in order to remind man of the commandments of God, and deter him from sin. They also call the fringes instruments for obeying the law of God, which although in themselves have no holiness, yet do they assist to holiness, and promote the same. Very great stress is laid on the commandment of fringes; for they say the whole law depends upon it, and assert the following, which they consider to be fully in point: “The commandment respecting this is so great, that he who rightly observes it, is accounted as having kept the whole law.” This they make out by a cabalistical mode, by computing the word fringes, out of which they endeavor to bring the number of six hundred and thirteen, which is the number of the commandments.

They believe the fringes to be preventatives, not only against sin, but also against evil spirits. Whosoever wears this garment, is preserved from

all uncleanness and misery ; he falls not into sin, and no evil spirit has any power over him ; and even when he dies, the angels put on him a white dress, before which all the devils and evil spirits fall, and by this means, he reaches the highest degree of perfection and eternal life.

It must here be observed, that a male child, at the age of two years, is in duty bound to wear *Arba Canphoth*, and which is very strictly observed. The females are excluded from all the abovementioned rites, by a law which the Rabbies have laid down.

Reader, as I have frequently mentioned the Cabali, I shall here explain what is meant by it. It is said, when Moses was with God, on Mount Sinai, for forty days, and he delivered unto Moses the oral law, independent of this law, God gave to him the Cabali, as a mysterious system or document, and intended it for him and certain other pious Jews, as a mean for their improvement, and to be regarded as a system of bye-laws.

It is believed by the Jews at large, to this present day, that all those who are in possession of this Cabali, have a certain knowledge of good angels, of devils, and of evil spirits, and the works of evil spirits, such as witchcrafts, sorceries, &c. and have power over them.

It will be here necessary, that I proceed by relating three peculiar circumstances that are generally believed among the Jews. First, they believe, that a certain Rabbi was considered one of the greatest cabalists among the Jewish doctors,

and often when seated among them, they would enquire of him concerning those mysteries contained in the Cabali. It frequently happened, that he would not inform them, assuring them, that it would not be proper for them to know. At last they grew more careless upon that head, and the Rabbi then gave them to understand, that those who were skilled therein, had extraordinary powers imparted to them; and further wished to give them a proof of it, and which he did as follows. It was the custom for the Rabbi to invite all his scholars, and the heads of the synagogue, every sabbath, to partake of a meal, at the accustomed time, which was, both in summer and winter, four o'clock. According to this rule, they met on one particular day, and being seated, the Rabbi, (being the host), agreeable to the usual custom, was expected to make his appearance after the company had washed their hands. All things being ready, and no Rabbi appearing, after waiting some time with great anxiety, they heard a great outcry in the street; they all rose from their seats, and began to enquire the cause; when to their astonishment and regret, they were informed, that their Rabbi was found in a house of wickedness. All the Jews in the town were up in arms against him; he was put into confinement, and the next day, the chief Rabbi sat as judge, when he was brought before him for trial. Witnesses came forward, to prove their assertions, and he was asked what he had to say for himself, by way of defence? when he (the trial being ended), said, "I am guilty." The whole assem-

bly were confounded, he being a man of great learning.

The Judge passed sentence upon him; he was condemned to die. The following was to be the mode of his death. He was to be strangled, and burnt; for in those times, the Jews had the power of this law among themselves, which was given to them by toleration; so that when one of the nation was doomed to die, that very moment he became an outcast from the pale of the Jewish dispensation. And the Jews, after delivering him over as a prisoner to the Gentiles, with an order for his execution, they concerned themselves no more about him. The next day, the condemned Rabbi sent for a Gentile priest, which alarmed all the Jews, as they expected he had changed his religion, not for conscience, but for revenge. When the priest came to him he said, "Sir, I have not sent for you concerning any point of religion, but I am given to understand, it is in your power to grant a favor to a malefactor." The priest answered, "Yes," and asked his request, when he said, "It is my wish to be executed the next Jewish sabbath, precisely at four o'clock." This favor was granted, which surprized and astonished all the Jews; and the more so, because that this said Rabbi used to make such frequent and great orations about cabalistical mysteries.

For many years past, as I have mentioned above, it was the custom of the Rabbi to invite a certain number of Jews round his table. Now, the chief Rabbi made it a rule to invite those very Jews

that had usually met at the table of others. The Saturday following, they met for the first time, and this happened to be the very day and hour for the execution; but the day previous to this, it should be observed, the chief Rabbi received a letter, couched in the following terms:

“Dear and learned Rabbi—You expect to-morrow before sun-set, my soul will be in purgatory, but in this you are mistaken; for if God spares your life, (which I hope he will), I intend to pay you a visit, and I have only this favor to beg, that as you expect by four o’clock to-morrow, that I shall be no more; and as I am given to understand, you have adopted a similar custom to that which I myself have done formerly, I trust that at the usual time, you will provide a vacant seat for me, at your table, as I fully intend to be there as one of the party.—Adieu.”

Upon the receipt of this letter, the Rabbi, and all the Jews, concluded the prisoner was out of his mind, and took no further notice of it. The day of execution arrived, the prisoner was brought forward, placed in a situation to be executed—the wood was put in order about him, to consume him—but, what was the astonishment of the multitude, when they beheld the Rabbi transformed into a bundle of straw; and not less amazed was the chief Rabbi, and likewise all those that were present with him, when they beheld the Rabbi, whom they thought was no more, seated at the table with them. They were greatly alarmed, as you may suppose, and concluded that it was a vision. After a short time,

he addressed the chief Rabbi, and the scholars with him, and said, "What has occurred within these last eight days, has been done in order to shew you what can be effected by those who know the secret of the Cabali." This further surprized them, and from that time they placed great confidence in the Cabali; although he assured them, at the same time, that what had appeared to them as a reality, was, in fact, only visionary. The whole of the foregoing account, I wish my readers to understand, I have translated from the Rabbinical Hebrew, as recorded in their books.

What I am now going to relate is a most curious circumstance, but currently reported, and firmly believed among the Jews. Whether it be in print or no, I know not, as I have never yet seen one of them.

About fifty years ago, there was a Jew, of the name of Doctor Faulk, whose name is venerated among them, and who, if I am not mistaken, lived, and ended his days in Wellclose-square, London. If I were to enumerate or specify all the wonders which they say he performed by means of the Cabali, it would fill a volume, but I shall confine myself, and only mention a few of them.

They say it was the custom of this man between twelve and one o'clock at night, on various occasions, to go in his carriage to Epping Forest. One night, as he was going through Whitechapel Road, one of the hinder wheels of his carriage came off, which certainly alarmed the coachman, but the Doctor ordered him to proceed, and the hinder

wheel, it is said, followed the carriage all the way to the forest. The purpose or object of this journey, is kept a secret, and all the proof we have been able to obtain on this point, after enquiry, is this—many Jews and Jewesses say they have heard so.

They proceed further, and say, that this Doctor, at certain times, was very poor, and when so, his servants would inform him they were in want of provision and fuel for the household. When this happened, the Doctor, at set times, would order three shirts to be aired by the fire. He then withdrew into a private chamber, and the servants being accustomed to his manner, knew how to proceed after he had left them. They waited till they heard the sound of a ram's horn; this was a sign to them to bring him one of the aired shirts. This was done three times, and after this ceremony, the cupboard was always supplied with provisions, and the coals were in such abundance, that it took them a long time to shovel them in, and to shut the door. If a Jew should at all appear doubtful, on hearing this matter related, he would be looked upon as a hypocrite, and a doubtful Jew.

The following also is related, as having taken place in Holland, some years ago. The butchers' shambles, where the Jews kill their animals, are adjoining to the shambles of the Hollanders. It happened that among the animals slaughtered, on one occasion, there were twenty calves, but when they came to reckon the calves' feet, they found eighty-one; this put them to their wit's end, and for this reason. They found, by some strange

occurrence, or by some mistake, that a foot became intermixed, from the shambles belonging to the Gentiles. They applied to the high priest to ask his advice, he being a man who was versed in the Cabali. He seemed to think of the occurrence very slightly, and told them to bring all the feet into his house. When the Jews heard it, they were astonished and much puzzled to think how it would be possible for the Rabbi to find out this mistake. The Rabbi wished the great men to be convinced by being eye-witnesses, as well as to shew at the same time his own learning and judgment. He invited all the great men among the Jews, and when they were assembled, he addressed them thus : “ You have heard what has occurred at the slaughter-house this day, of the defiled foot being intermixed by some mistake. It is now my wish that you may see the wonder of the Almighty, and what I am able to perform by means of the Cabali.”

He then ordered the eighty-one feet to be brought into his presence, and put into a heap. He then desired that a Gentile, a passer-by in the street, might be called in, which was immediately done. In the chamber there was a cupboard, and he told the assembly present to examine it, and see if there was any communication, or any outlet, except the door, by which a person might be secreted. This was done, and it was proved that such was not the case. The Gentile was then ordered to take those calves' feet, and put them on a certain shelf in the cupboard, and place them in two rows ; forty-

one in one row, and forty in the other. This being done, the Gentile withdrew, and the Rabbi ordered the cupboard to be shut, and some sealing wax to be brought forward. Ten of the Jewish friends were selected from among themselves, when the Rabbi told each to take the wax, and put his own seal upon the door, in such a manner that it could not be opened, unless those seals were broken. This being performed, he told the company he had no farther need of their service that day, but requested them to assemble again the next day at four o'clock, when they would be convinced which was the defiled foot. They departed accordingly, and assembled the next day at the appointed time. The Rabbi told them every thing had been done that would satisfy them. He also informed them, that for many years he had studied the mysteries of Cabali, and on this day it shall be given to you to understand, that I have not studied it in vain. He then told them to examine their seals on the cupboard, and see if they were the same as they left the day before; when they all answered, Yes. He said, when you open the door, you will easily find which is the defiled foot, for you will find eighty feet standing upright, and one laying down, the same is the defiled foot. Upon this they opened the door, and found them exactly as the Rabbi had described, and which fully satisfied them that the Rabbi was well versed in the Cabali, and thus the matter ended.

It must, however, be remembered by my readers, that the body of the Jews have many traits and

good qualities about them; for whatever misfortune overtakes a Jew, he considers it all for the best, according to the rules laid down in the Mishna. I shall now relate one among many, as a proof that such is the case.

The Jews believe that Elijah, the prophet, is going about in the world, as an ambassador of God, and is every where present at one time, and is in his person a venerable old man, wearing a long beard.

On a certain day, a Rabbi by the name of Benjamin, who was versed in the Cabali, met the prophet Elijah, stopped him, and gave him a salutation, and thus addressed him, "I know you are Elijah, the prophet; you are going about the world in the service of God; I will go with you and see your proceedings." Elijah made for answer, "It is out of my power to deny you, for I find you are a man of cabalistical learning, which gives you the power to compel me to let you go with me for a time." The Rabbi enquired, what he meant by a time? Elijah replied, "You are permitted to hear and see my proceedings, and abide with me as long as you ask no questions; but the very moment you ask any questions concerning my proceedings, I must tell you the charm will then be broken, and you must leave me."

It must be understood, according to the Mishna, that Elijah is invisible to all those who are unacquainted with the Cabali; but when he is with any one who knows the Cabali, then he is in appearance as other men.

But to proceed. The first day they travelled together, they came to a small village, in which resided a Rabbi, who was stricken in years, and had a wife of the same age. They enquired for a lodging at the Rabbi's house; he told them they were welcome to the entertainment his house would afford, as long as convenient for them to stop. The guests soon discovered the host and hostess were childless, and that the Rabbi spent his days in studying the law, and the wife was the means of the support of her husband. Their support was derived from this source. They were in possession of a cow, which gave a store of milk, and the hostess went night and morning to the town to dispose of this milk to the inhabitants, and this was their only subsistence. They were happy in their station, and entertained their two guests with great kindness and hospitality.

In the morning, when the guests arose, they found the hostess up before them, and had provided their meal. After prayer they partook of the same, and then bid their host and hostess adieu.

The moment they left the house, Elijah made a stop, looked up to heaven, and proceeded. Benjamin asked Elijah, if he had any communication with God, as he had stopped and cast his eyes towards heaven? He told him he had asked for advice; but Benjamin did not enquire the result. They were not gone two hundred yards from the dwelling, before the hostess hailed them, and informed them that the cow was dead. Elijah replied, "I killed the cow, or at least it was my

wish ; go home and make yourself happy ; it is all for the best."

They continued travelling until sabbath evening, when they entered into a synagogue, and when service was over, quite contrary to the usual custom, there were none of the congregation that gave them any salutation, nor acted in the manner which is usual towards strangers, by inviting them home to their houses.

Before they left the town, Elijah prayed to God that each of those Jews, belonging to the congregation, might all become rulers.

After this they journeyed together during the week following, and on the sabbath evening they entered again into a synagogue. Service being ended, the Jews, according to custom, came to them, and gave them the salutation, and each one offered to give them entertainment. They were treated very comfortably, and with much respect during their stay. When they left the town, Elijah prayed to God, that amongst this congregation there might be only one ruler.

Rabbi Benjamin was again vexed and perplexed, and pondered within himself what all this could mean. He thought within himself, "Is this Elijah, the servant of God? for since I have been with him, whatever I see him do, is contrary to reason. First, how kindly we were entertained by the Rabbi, where the milk of one cow was their only support. If Elijah had had any gratitude, instead of killing the cow, he would have prayed to God to have given them another. Secondly, when we entered

the first synagogue, and they shewed not the usual hospitality towards us, Elijah then prayed that each one might become a ruler. Thirdly, when we entered the other synagogue, where we were kindly received, according to the customary hospitality, Elijah prayed that they might have only one ruler. If I ask questions, and it is explained, I shall then have no power to remain with him. I will therefore stop with him until I shall see further of his actions, and then if I find they accord with my feelings, I will enquire the meaning of such extraordinary proceedings.”

They continued on in their travels, when they saw, upon a hill, a noble mansion, where they understood that a Jew resided. They went up to the gate, under the idea of gaining admittance; but what was their surprize, when the master of the house bid his servants drive them away with the dogs! After leaving this inhospitable mansion, they stood aghast at such unusual proceedings, and Benjamin seemed to be in a great hurry to leave the spot; but Elijah said, “Nay, stop; I will be revenged for his behavior towards us.”

This mansion being a noble building, having a fine garden, fountains, and a park attached to it, the whole surrounded with a high wall, seemed to be the very model of perfection, except the wall. This was quite the reverse, as it was giving way considerably. When Elijah beheld it, he said to Benjamin, “This is the revenge I will take; now I will make this tottering wall become upright.” Having so said, it was immediately done.

Benjamin now became almost enraged, and said to Elijah, "What have you done? Why did you not pray for the wall to fall down and put this wicked man to the expence of rebuilding it, for his cruel conduct towards us?" Elijah replied, "I have no doubt you have remarked my proceedings since you have been with me, and in your idea I have acted contrary to reason. Your conjectures may be right, but wait until I shall clear up the matter to you, which I shall quickly do, and convince you that whatever happens is for the best, according to God's decree."

He then said, "Benjamin, listen to me; I am a servant of the living God; he does not err in his ways; he is a God of justice and mercy; his loving kindness has no bounds. Remember when we entered into the Rabbi's house, you was a witness of their hospitality towards us. I am sure you can never forget the kindness of the hostess. Although nearly eighty years of age, she rose early in the morning, to provide for our comfort before we departed. Having partook of the repast, we wished them adieu. The moment after we left their habitation, I found, by inspiration, that at that very period, the days of the hostess were numbered, and that she was about to depart this life. My heart melted within me, for the sake of the poor old Rabbi, who would be deprived of such a partner. Therefore, I prayed to God, that the life of the cow might be taken, and the life of the old woman spared, as it was possible for the Rabbi to get another cow, but he could not get another

wife of such amiable qualities, and indefatigable exertions.

“Moreover, when we came to the first synagogue, we received no salutation, nor entertainment from them; and when we left them, I prayed that they might all become rulers. Now, to understand this, you must remember that in any society or public body of persons, where every one is anxious to act the part of a master or ruler, there is, of course, no peace; more particularly in a synagogue, where every one pants with intense desire to become a ruler. This being the case, the peace of God cannot dwell among them.

“Recollect also, when we arrived at the second synagogue, there we found different treatment, for they were very kind. I then prayed to God, that there might be but one ruler amongst them; for where such is the case, and they invariably look up to him as such, there the peace of God is sure to attend them.”

When Elijah was about to proceed farther, Benjamin said to him, “The point is now fully cleared up to my satisfaction, but I cannot comprehend how you are to clear up the other point; *viz.* causing the wall to become upright.”

Elijah replied, “You must first hear, and then judge.” He then proceeded thus: “When we went up to the mansion, the host gave orders to set the dogs upon us. And when we returned, after our consternation and fright no doubt, your mind was much hurt; and on beholding the wall in such a tottering state, very probably your prayers would

have been, could they have prevailed, that the wall might have fallen in, as a complete ruin, so that the owner might have been put to the expence of rebuilding it. This, no doubt, was your desire. But recollect, God rules and judges the world according to his wisdom. The thoughts of God are not like the thoughts of man, for he acts in mercy, as well as in justice. Benjamin, remember, if this wall had fallen in, he would have built a new one, but God would not permit it, for this reason. Many years ago, a civil war broke out, but before the enemy approached, the inhabitants of the town, and neighbourhood of this mansion, took their jewels of gold and silver, and other valuables, and buried them under ground. Those inhabitants being slain in the war, their jewels have never yet been discovered. After the lapse of years this mansion was built, and the surrounding wall, and under a part of its foundation this treasure lies concealed. Therefore, if this wall had fallen in, they would have dug up the old foundation, to lay a new one; the consequence would have been, he would have found the hidden wealth; but as the wall was restored to strength, he became deprived of the treasure." Benjamin was satisfied, and said, "He could plainly see, whatever God does is well done."

We find in the Scriptures, that God commanded children to obey their parents; likewise, it is commanded, when they find a bird's nest by chance, they are forbid to take the old with the young. To us it may seem strange, and also cruel to deprive

the old of their young. All that can be said on this point, it is God's decree, and what he commands must be right. We must not begin to learn where God has left off teaching.

It is recorded, that a certain Rabbi had an only son, who was the greatest comfort he had this side the grave, except his religion. The son was very learned, and worked hard to support his aged parent. One day the father and son were walking in a garden; the father espied upon a tree a bird's nest; he ordered his son to take it down, and drive the old ones away. The son immediately obeyed. Being a very high tree, he got a ladder, and ascended; but in the act of reaching the nest, he overbalanced himself, fell down, and expired before his father. This occurrence caused great consternation among the Jews; for this reason: the Gemara says, the two most important commandments are, to obey parents, and not to retain the old birds with their young.

In the above instance, you find that two of the greatest commandments were obeyed at one time; but in the performance, the son lost his life.

The Rabbies say, he did not lose his life by obedience, but the contrary; his time was come, or at least it was God's good pleasure that it should be so. As I have already mentioned, when men are born, they have two measures—one for their sins, and the other for their good deeds. When either of these measures become full, let it be the one or the other, they are sure to depart this life. According to this rule it happened in the case now

before us. The measure of this young man, containing his good deeds was now filled up, with the exception of two, which would have been sufficient to fill up the quantum. From this and the like statements, you plainly see, that our Lord's words are true, when he reproved them by saying, "By your traditions you have made the law void."

We read in the Scriptures, Genesis xi. 20, "And Noah began to be an husbandman, and planted a vineyard." And we find in part of the twenty-first verse of the same chapter, that "He drank of the wine, and was drunken."

This, the Rabbies say, would be a stumbling block to the world, if the point had not been otherwise cleared up. For they consider that it was impossible for Noah, a man who had received so many favors of God, as in that he and his family were saved from the flood, should act with such base ingratitude towards him; for he well knew by inspiration, that a drunken man in the sight of God was an abomination, and that such cannot enter the kingdom of heaven. But, according to the oral law, he is fully exonerated, as will appear from the quotation which I shall here give.

It states, that after the flood, when Noah and his family came forth from the ark, he offered sacrifice to the Lord, in behalf of himself and them. He also built an altar for the purpose; took of every clean fowl and clean beast, and offered it up to the Lord, who, when he had smelled a sweet savor, said, "That he would not again bring a curse upon the ground for man's sake, although the imagination of

his heart is evil from his youth; neither would he again smite every thing living, as he had done. For while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, should not cease. And God blessed Noah, and his sons, and said unto them, be fruitful and multiply, and replenish the earth. Every beast and every fowl shall dread you, and all the fishes of the sea I deliver into your hands."

When Noah heard this he rejoiced, and said he would plant a vineyard. He selected a certain spot as sacred to the Lord, and said, "On this spot I will plant a vine, and no man shall water it, or train it." When he had prepared the ground, he fell prostrate before God, and said, "O God of the universe! thou hast promised that the world shall not be drowned again, but that it shall be multiplied, and the earth bring forth its produce. O let thy servant have this consolation, that the world may encrease as thick as clusters of grapes on a vine. And he heard a voice from heaven, saying, According to thy prayer, so it shall be done." Noah arose from the ground, and went to the spot which he had selected, and planted a vine, and while he was occupied in planting it, the devil stood as a looker on, and trembling, thus addressed himself to the evil spirits, who were in his train, and said, "If I am not careful to pervert Noah's proceedings, my kingdom will soon be at an end, and my power laid aside. I will now do my best, and you shall be eye-witness of the fact; for I have taken notice of your alarm at the proceedings of Noah, and lest

your services should be suspended, and you be altogether discouraged, I wish to state something sufficient to prevent such a result. Remember, I am a servant to wicked angels, and none can alter the decrees of God. It is true that Noah prayed to God, and entreated him to multiply and increase the world; the same as clusters of grapes on the vine. His prayers went up before God, and were answered in such a manner as made his heart to rejoice. Now, I am well aware, that my power cannot prevail against a single individual, so long as he is faithful to his God; but let him depart from his duty, and it is then my power begins—it is then that all men are transformed from the service of God to my employ.”

Satan continued his address and said, “I will endeavor, and if possible, so prevail, that the vine planted by Noah, instead of becoming a blessing to the world, shall prove a curse.” He having said thus much, discharged the evil spirits, assuring them that in due time, they should know the full result of all his labors.

Noah, according to his vow, went to his vineyard, and took particular care to nourish this vine. As soon as it began to take root, the devil came and brought with him a lamb, a lion, and a swine. These he took, each in rotation, and cut their throats, and let the blood of them run on the roots of the vine, which Noah had planted, and completely soaked them.

When the vine had grown nearly to perfection, Noah took peculiar care that the produce thereof

should be offered up, as a sacrifice to God; but the devil frustrated this design, and said, "It was by the fruit of a tree, which was planted in the garden of Eden, and of which man was commanded not to eat, that sin and death were first brought into the world, inasmuch as that command was violated." Now, I shall here trace the exact similarity between the vine which Noah has planted, and the tree placed in the garden of Eden; for consider, Noah by his vow had made this vine sacred, as an offering, or sacrifice to God; but the devil said, "If I can but prevail on Noah to partake of the produce of that vine, my end will be answered." Now observe, when the fruit became ripe, Noah was astonished at the size and the beauty of the grapes, and said, "If I had not made a vow to the contrary, I would most certainly partake of them." At that very moment, satan transformed himself into an angel, and thus addressed Noah: "You made a vow, that all the grapes which you gather from the vine, should be a sacrifice to the Lord; be careful and do not disobey, for your disobedience in this respect God will punish." Noah answered, "My vow will be fulfilled." They left the spot together, and walked round the vineyard, when Noah remarked, "That no vine gave such a produce as this, for the fruit was far from being ripe, except those that he was going to offer up to the Lord." As they passed the vine again, the devil said to Noah, "Are you not partial to grapes?" His answer was, "Yes." The devil pointed to the ground beneath the vine, where some of the grapes

had fallen off, and said, "You may take them and eat, for they are not sacred; for your vow only extended to all that were upon the vine, as sacred to the Lord." Noah took it for granted, that what satan said was right, and therefore partook of them and did eat—got drunk—and in every respect broke his vow; and which circumstance brought a curse and shame upon him, and caused the devil to triumph.

The following day satan summoned all the evil spirits before him, and informed them that he had prevailed over Noah. They asked him to unfold to them the manner in which he had conquered him; and also to inform them concerning the lamb, the lion, and the swine; when he gave them this account of the matter, by stating as follows: "God gave every thing the earth produces for the good of mankind, if taken in moderation, particularly the juice of the grape. This makes man vigorous and strong." He moreover said to them, "The effects produced by the juice of the grape are these, a man who drinks it in moderation becomes as a lamb; if he indulges himself by intemperance, only in a small degree, he becomes strong as a lion; but if he drinks to great excess, he then becomes like a swine; and this has been verified by my efforts with Noah." Thus the reader is put in possession, according to the Rabbinical writings, of the reason why the devil slew the lamb, the lion, and the swine. It was that their blood might soak into the roots of the vine. But to proceed:

The Scriptures inform us, "That one day with

God is the same as a thousand years, and a thousand years as one day." Now, the Rabbies, by means of their cabalistic learning, endeavor to clear up this point in the following manner:—

They say, that on the first day, God created the heaven and the earth; and said, "Let there be light and darkness; and it was so," according to God's command. So they say, the first thousand years Adam was created; he was without sin, which is compared to light, and when he sinned, it was compared to darkness; which alluded to the first day.

The second day, God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters; and God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so."

The second thousandth year alludes to the time of Noah, when the world became wicked, and was doomed by God to be destroyed, except Noah and his family, who were preserved in the ark, when the waters covered the earth. This, together with the circumstance, that after due time, the waters abated, and dry land appeared, they consider the fulfilment of the second day.

The third day, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind." This they explain, by saying—

The third thousandth year, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, &c. were born; who

were men of integrity and piety. They, and their seed multiplied, and their conduct was, in every respect, according to the will of God. The deeds of those good men were an emblem of the trees, fruit, seed, &c.; and this was the fulfilment of the third day.

The fourth day, God said, "Let there be lights in the firmament of the heaven, and let them be signs for a season, and likewise stars." They proceed to observe upon this as follows—

In the fourth thousandth year, the two temples were built in Jerusalem. These were two of the finest buildings that ever were erected; and the stars denoted different priests and prophets, whose service was to officiate in those temples, which temples were compared to the grandeur of the sun and of the moon; and this was a fulfilment of the fourth day.

In the fifth day, God created all kinds of living creatures; as beasts, birds, and fish in abundance; and God blessed them, and made them to be fruitful and multiply, and all for the good of mankind; wild beasts, for man to hunt; birds, for the fowler to ensnare; and fish, for the amusement of the angler; and all placed under the control of man.

In the fifth thousandth year, the Jews, by their disobedience to God, were cast out of Jerusalem, and their inheritances. Some were slaughtered—some were taken captives—many escaped to other nations, and became a reproach and a bye-word. Many nations acted cruelly towards them; they were compared to wild beasts, who were hunted

down by their enemies; and this they consider was a fulfilment of the fifth day.

The sixth day, God said, "Let us make man in our own image, and after our own likeness; and God created a man, and called his name Adam."

Now in the sixth thousandth year, (which is the present time), a man will be born; but not in the common course of nature as a child, but one who will be the Jewish Messiah, and for whom they are looking, day by day. Yet the period of his delay will give them no uneasiness; for this reason, because they are given to understand, there is no set time, but eventually he must make his appearance, and which will be at the latter end of the sixth thousandth year. This will be the fulfilment of the sixth day.

The seventh day is a day of rest: "And God rested from all his works." This refers to the seventh thousandth year, which will be to the Jews a time of rest. They will then inherit Jerusalem, as their resting place for ever; which will be the complete fulfilment of the seventh day.

You find in Numb. xxii. xxiii. xxiv., a full account of Balak, the son of Zippor, who was king of the Moabites. When he found the Jews increase and multiply, he sent messengers unto Balaam, the son of Beor, to come unto him; and when he came, he complained much against the Jews, and hired him to curse them; but the result was, he blessed them.

It is related by the Rabbies, in reference to this affair, that when Balak found what passed, he was

wrath against the Jews ; and at the same time, there was a man, of the name of Magog, who was a great enemy to the Jews, for what reason, is not mentioned. This Magog had an interview with Balak, and informed him of the hatred he bore towards the Jews, and said he was sorry for the manner in which Balaam had conducted himself. Balak answered, "I will not rest, night nor day, until I am revenged on this people." Magog answered, "If it pleases the king, I will destroy every Jew, who is encamped in the valley ; for before they are aware of their danger, they shall be no more." This surprized the king, and he said, "Is it possible !" Magog answered, "There is only one way by which the king can be satisfied of it, and if he will give me liberty to use my power, to-morrow by this time, they shall be fully extinct." The king assented, with the promise of a good reward for his services.

The following day, he went with the intention of destroying their encampment ; and the following is the plan he layed to effect it.

The Jews' encampment was in a valley ; the circumference of which camp was four miles. On one side of the valley there was a mount, which was six miles in circumference. Magog was a man of great stature, being the strongest man in the world, and he formed the resolution, that he would take up the mount, and lay it on the camp, so as to put an end to them all at once. According to this scheme, he took up the mount with his two hands, and held it over his head, in order to take a sure

aim; but just at this critical moment, Moses espied the danger in which the camp was placed, and ran for a sword, sprang at the side of Magog, and by the help of God wrought a great wonder in the sight of the Jews. After this, Moses grew to a man of stature; he was twenty yards high—his sword became twenty yards long—was able to make a spring forty yards high, and it was thus he was enabled to wound Magog on the ankle, which caused him to fall; and the mountain which he held in his arms fell upon himself, and put an end to his existence, and of course to his wickedness.

I shall now proceed to relate, the way in which the Jews proceed in the management of their dead.

Just before a Jew is taken out of the house to be buried, the relations and children, and acquaintances of the deceased, stand round the coffin, when the feet are uncovered, and each in rotation lays hold of the two great toes, and begs pardon for any offence they may have given to the deceased during his life; and hopes he will forgive them; and likewise requests that he will speak in their behalf, in the next world, according as he may deem proper. This custom is very strictly adhered to, and seldom if ever omitted.

It is likewise a practice with them, that when a child dies, under twelve years of age, then all such as have been playmates with it, have by their parents, with a piece of worsted, the exact measure of their height and breadth taken, and afterwards made into a small ball, and put into the coffin with the deceased infant; and the reason they

assign for this practice is, that if this custom was not regarded, his playmates would long after, and lament the loss of the deceased; but this will operate as a charm against it.

If a female dies in child-bed, it is then a custom, and strictly adhered to, to make up the bed of the deceased every morning, for thirty-one days; as they consider it would be very dangerous for any one to lie in the same bed; inasmuch as the deceased is supposed to lie in it every night during that period.

The following, also, was a custom when I was a boy. In the room of a lying-in woman, it was usual to have pinned on the bed curtain, and likewise near the window, chimney, and door, a collection of Psalms, for the purpose of keeping off evil spirits; but of late, I am given to understand, this practice has been abandoned; for not long since, I enquired of a Rabbi the reason of its discontinuance. He answered me, "The Rabbies had met, and, after due deliberation, concluded that they did not think it proper that those Psalms should be pinned up in a room that was defiled."

In every place or situation where a Jew departs this life, three houses to the right, and three houses to the left of the house of the deceased, if any Jew should reside in them, all the water in their dwellings is thrown away, as it is considered defiled; for they believe, that when any Jew, who departs this life, the destroying angel takes a knife, and cuts his throat, which is invisible to mortals, and the blood that adheres to this knife he washes off in the water of six houses; that is,

three to the right and three to the left. This custom is never deviated from, as they consider the water defiled.

After the corpse is carried out, the following ceremony is observed in reference to the spot where it had been placed before it was washed and shrouded. They take a saucer, filled with oil, and cotton wick, which they light, and then hang up a napkin, and set a basin of water. The light is kept burning thirty-one days, under the idea, that the spirit of the departed hovers about the light during that period of time, and they draw their conclusions as to the state the spirit is in, by the dimness or brightness of the light of this cotton wick. For the seven first mornings, the basin is replenished with clean water, under the impression that the deceased comes seven times to purify himself in this water.

It may, perhaps, appear strange to my readers, that the body of the Jews should so strictly adhere to all these customs, laid down by the Rabbies. But I wish them to consider, that they do not deem it any yoke, but a duty; for they are taught by the Rabbies to believe, that if the first tables of stone had not been broken by Moses, they would have had ten times more commandments to keep than they now have. Therefore, they are not to repine, nor regret, that the first tables of stone were broken; nor was any blame to be attached to Moses, in throwing them down, and breaking them. It has been asserted by the wicked Jews of those times, that Moses was not a fit leader to the

people, being a passionate man ; but the Mishna fully exempts him from all their accusations.

The Mishna says, the two tables of stone were upwards of two tons weight, but the moment God's word and commandments were engraved thereon, by the *Shameer*, they became as light as a feather. When Moses left the mount, and came within sight of the molten calf, and the multitude shouting, he was alarmed ; and when the rays of the molten calf, which were of gold, came in contact with the tables of stone, immediately the letters thereon flew away, and the tables of stone returned to their former weight, which were more than Moses could support ; and, therefore, he threw them down, and they brake in pieces.

The Rabbies moreover say, that Moses was the richest man that ever was, or ever will be. His riches consisted of diamonds, which he got in possession of in the same way as every laborer gets rewarded, by being considered worthy of his hire. Moses was the head leader of the Jews, and never looked for any emolument from them. God, therefore, rewarded him in this way. Those two tables of stone were one solid mass of diamond, and the chippings that came from the two tables were his own perquisites. But what was truly wonderful and astonishing, as the chippings flew off, they became regular and beautiful in their form. This circumstance gave the wicked Jews occasion to charge him with breaking them for the purpose, that he might again have the like opportunity, and obtain more chippings.

But I proceed to relate another matter, as given by the Rabbies. It has been a custom, from time immemorial, when a man arrives to a marriage-state, to go in pursuit of a partner for life; but it is very unusual, on the other hand, for a woman to seek after one to become her partner, for this reason; a woman has nothing to seek, inasmuch as she has lost nothing. But a man must look till he finds what he has lost, which is his rib; therefore it is natural for the man to seek, and not the woman.

They also assert, that the reason why a man and his wife lives unhappy after marriage, is this, he has not got his right rib.

But I would now remind my reader of the kindness and liberality of the great body of the Jews. I venture to say, that every Jew, from the time he is able to provide for himself, and his household, that his religion costs him, upon the average, five shillings in the pound, extra, or beyond what it costs the Christian world. For the religion of a Jew chiefly consists in meats and drinks, and loss of time. During holidays, and different festivals, their ceremonies are attended with great expence. For instance, their butcher's meat, upon an average is three-halfpence per pound more than is paid by other people; for it must be killed in a peculiar way, and by persons appointed for that purpose. Now it often happens, that some of the animals are found to be defiled. Sometimes it occurs, that the knife which is used for dividing the windpipe may slip on one side, owing to the animal

springing up, just as the person employed is in the act of performing his duty ; and by that means the throat is not properly severed, then it is declared to be defiled ; or if the knife should receive a flaw in the act of slaying the animal, it is also defiled. Independent of all this, if on opening the animal the slayer finds the lights, in any degree adhering to the ribs, it is defiled. And we must add to the above, that if the animal be found clean, the Jews do not partake of the hinder quarters ; of which I have already spoken.

Another thing I must mention. It is a rule for every Jew, who has it in his power, to take a seat in the synagogue ; and to their credit be it spoken, they seldom or ever deviate from it, but consider it a duty and a pleasure so to do. If a Jew be poor or rich, he must adhere invariably to all the rules laid down by the Rabbies. These above all things must never be departed from.

Should a Jew live ten or twenty miles from a town where a synagogue is, he is obliged to send that distance for his meat ; and no doubt, upon an average, it costs him yearly for booking, portorage, baskets, and carriage, as much as the meat itself. So also, if a Jew should have live poultry, he cannot kill it himself, but it must be slain by a person appointed for that purpose, who receives a small fee for every bird so killed.

It has been remarked by many persons, that they are much surprized that so few of the Jews are mechanics. But it is a fact that there are more mechanics among them than the world in general

knows. For my own part, I am surprized there are so many; and for this reason—no Jew will put his son apprentice to any trade, unless he is convinced, that when he comes out of his time, he shall be able to furnish him with the means of becoming a master. Now, perhaps, many would ask, Why must he become a master? Why not a journeyman? I will inform the reader the reason. If any person, except a Jew, serves his apprenticeship, and becomes a journeyman, he labors six days in the week, which is a privilege a Jew has not got; particularly if he should engage himself as a journeyman to a master who is a Christian. For in the first place, the Jewish sabbath commences before the sun goes down on Friday, and Saturday is his sabbath. In the next place, a man who is a Christian will not employ journeymen on the Christian sabbath. And besides all this, during the year there are many festivals, which are to them days of rest, and are nearly twenty in every year, independent of their minor holidays, and stated times for morning and evening service. So that upon the lowest estimate, a journeyman of the Jewish persuasion, loses one hundred and fifty day's labor in every year, while the Christian has no occasion to lose more than fifty-two.

The liberality among the Jewish nation is worthy of notice. In many of their synagogues, there are forty or fifty Pentateuchs, which are rolls containing the laws of the five books of Moses, and are written on vellum, and presented to the synagogues for their use, as a voluntary offering by the opulent

Jews. The expences of each of these are very great, which I shall now explain. First, the vellum must be manufactured by a Jew, and the skin must be of calf, that has been slaughtered by them; and when manufactured, if a spot or the least blemish be found thereon, it is considered defiled, and they will not use it. Upon an average, a roll of the law will take sixty skins, and for this reason: the middles are taken out in a square piece, and joined to each other; after which, they are affixed to two mahogany rollers, which generally cost not less than fifty pounds.

In the next place, the Pentateuch is a manuscript, and must be written by a scribe. He must be married, and a man of learning and integrity: one looked upon as possessing some dignity, or he must not write the law. Of course the salary must be adequate to his station. Those who present one of these rolls of the law to the synagogue, generally have it written under their own roof; and the reader must understand, that this Pentateuch is written in columns, about sixteen inches wide; and it is not allowed in this or any other Jewish manuscript, or printed books, when they come to the end of a line, to divide a word; and therefore, to prevent this, they always contrive to stretch out the word, so as to make it uniform. It is always written in Hebrew.

They consider it much more honorable to have it written under their own roofs, than at any other place. It is also a law laid down by the Rabbies, that the first five days in the week, there shall be

only a certain number of lines written each day, which is but a trifling number. Besides, their time is much occupied during their writing, with a great variety of other matters; and they have certain prayers which must be said during the time. The ink they write with, is also made up in a peculiar manner, and of ingredients which are not defiled by other hands. The donor of the gift, independent of having it written under his own roof, has at different periods, while it is writing, many of the Rabbies, who come to examine it, in case of any mistakes. Every time they make such visits he has to entertain them; and it not unfrequently occupies at least two years to write. Hence, as a fair compensation for the scribe, and other additional expences, the reader cannot possibly conceive the sum that is required.

It now devolves upon me to give my readers some description of the superb covering that is prepared for this Pentateuch. In the first place, there is a mantle, or covering, made in the following manner. It is seamed up at the sides and the top, leaving two large loop holes for the rollers to appear; but the bottom of the said covering, or mantle, is quite open. Secondly, the texture or quality of those mantles, is excellent, consisting of rich brocades and silks, and embroidered with gold, silver, and precious stones, according to the fancy of the giver. Thirdly, the decorations which they have to complete it are two sockets, made of gold or silver, in the following manner: each of them is a foot in length, and is fixed on the top of the

two rollers. They are made globular, and on the summit is a crown, a bird, or a flower, according to the taste of the donor ; and on the globe there are a great number of little hooks and little bells attached to them, all made of gold or silver. Fourthly, there is also a small gold hand, formed as follows. The hand is shut, except the fore finger, which is pointing, and is fixed to a handle a foot in length, at the extremity of which is a loop, hanging down outside the mantle ; and the whole together has a very grand appearance.

When the Pentateuch is finished, a day is appointed by the chief Rabbies, for the presentation of the gift. The synagogue is generally crowded on the occasion, and in the time of prayers the presentation is offered. All the Pentateuchs are taken out of the ark by the different donors, if present, or by their relations, and are carried in their arms, although they are very heavy. They walk in procession with them seven times round the desk, which is placed in the midst of the synagogue. The donor of the gift on that day leads the van. The whole ceremony has a very striking appearance, particularly if the presenting of it should take place in the evening, the synagogue being then brilliantly illuminated.

The ceremony being over, it is customary for the donor to invite the chief Rabbi, and the circle of his relations and friends to a feast. During the day there is a prayer offered up for the benefactor ; and each one present offers a gift in coin, which is put into the treasury for the benefit of the poor.

I shall now conduct my readers on to consider, the strict observance which the Jews pay to matters of but little moment, and which are numerous amongst them. I have myself been in the synagogue on the sabbath day, when the Pentateuch has been chaunted by the reader, and in the midst of his reading he has made a pause, which very much alarmed the congregation. For you must observe, that by his pause and gestures, they apprehended something was dreadfully wrong, and which is always the case when such an event takes place. To witness the consternation is truly painful; for you will see the chief Rabbi and the elders of the synagogue crowding round the desk, anxiously looking at the Pentateuch, and the congregation at the same time waiting to know what is amiss. In the case to which I allude, it happened that a letter was obliterated in the Pentateuch, and this caused the consternation. There were two reasons for this. First, the Pentateuch is invariably reckoned defiled, until it is rectified and made completely perfect. Secondly, each of the males present, when such a circumstance occurs, must fast twenty-four hours, at some period or set day, appointed by the Rabbies. The same also must be observed, should it be proved, that at any period a letter is wrong placed, or a word therein wrongly spelt.

Another curious circumstance takes place among private individuals, worthy of notice. At the time of morning prayer, when they put on the *Tephillin*, *i. e.* phylacteries, if it should so happen, that they fall on the floor, or even the little bag in which

they are deposited ; this so alarms the individual, that he takes them up immediately, and kisses them three times, and fasts until one o'clock on the Monday or Thursday following, as it may happen.

Observe further : should it so happen, that when a meat dinner is provided for a family, that by some mishap a piece of butter, even if no larger than a barley corn, should drop into the said victuals, or one drop of a tallow candle, if the dinner so provided be not of animal food, such as fish, flour, or vegetables, in which butter or milk is required, it is thereby defiled. And should it so happen, that a particle of animal food should fall into it, it is also defiled, and the family dare not partake of it. Many more observations of the like nature are regarded by them, and which caused our Lord to say in his day, “ You strain at a gnat and swallow a camel.”

I have not the least doubt, but that there are very many in the world, who, if they should by chance see any of the Jewish nation partake of swine's flesh, would be much surprized, as it is well known, that they are forbid to eat it. But, let it be understood, it is not only swine's flesh that they are forbid to eat, but also many other animals, according to the Levitical law. I am sorry to say, there are many men, who have professed themselves Christians, who have cast many unkind reflections on them for their punctuality : but if they were diligently to read the five books of Moses, and pay strict attention to the sundry laws therein contained, they would find that a Jew is not only

debarred from eating swine's flesh, as recorded in the eleventh chapter of Leviticus, from the first verse to the end of the chapter, and which relates to those laws pertaining to meats ; but in the observance of these laws he would find they are justified. It was the command of God that they should be obeyed until the Messiah appeared ; and as my poor brethren according to the flesh, are so blinded as to be still looking for a Messiah, persuaded that he has not yet made his appearance ; therefore upon this very point, they act with strict integrity, by observing the injunction thus laid upon them. And there is no doubt, but God laid this injunction upon the Jews, when they were in the wilderness, for wise and good purposes ; but not as they imagine, which is matter of fact, that by their being strict in the observance of these rites, that it will save their immortal souls. Yet, it is upon this, and this only, they rest their hopes for eternal life. I have no doubt but that many who have read the eleventh chapter of Leviticus, have been induced to wonder what ends were to be accomplished by it among the Jews ; but let us not be too anxious in prying into the mysteries of God. This does not become us, but perhaps we may draw such a conclusion as the following without offending our Lord.

When the Jews came out of Egypt, crossed the Red Sea, and were residing in the wilderness, they were placed for the space of fifty years, in the midst of idolatrous nations ; and when God selected them for his people, and gave them the ten commandments from Mount Sinai, by the hands of Moses,

it was for the purpose of putting a difference between them, and the surrounding nations; therefore, it was that the Lord laid this injunction upon them, as a test of their obedience.

Upon all the laws which are laid down in the Scriptures, the Mishna and Gemara have made their comments, and that in their own way; yet they say it is not their construction, but according to the oral law, which was given to Moses, on Mount Sinai. With regard to the commands of meats, of which the eleventh chapter of Leviticus treats so largely, they are perfectly silent. But I wish here to remark, that the construction which the Rabbies put upon the contents of the said chapter is merely a moral inference of their own, and not inserted either in the Mishna, or Gemara. They give you their ideas in the following manner. They say, that a person who is sick, sends for a doctor, or a physician; when he comes, he feels his pulse, and prescribes what he conceives needful. If he finds the patient past recovery, he will then order the family not to debar him from any thing which his appetite desires. For perceiving the patient cannot live, he considers it is of no use to deprive him of any food he wishes for; but on the contrary, if he sees that his patient is likely to recover, then he prescribes medicine and diet accordingly.

By this simile, the Rabbies have compared the wicked to a sick person, who must die, having no hope of future good. The same comparison is made with regard to the heathens, which were in

those days when the Jews were in the wilderness ; they were under no kind of restraint, but the body of the Jews were. They were like to a sick person, for they ofttimes sinned, but God knew that they would recover by their repentance, and, therefore, those restraints were laid upon them.

There is another admonition given to the Jews in Exodus xxxv. 3, where it is said, “Ye shall kindle no fire throughout your habitations upon the sabbath day.” Now observe, the Gemara, the Mishna, the Talmud, and others, have expatiated more largely upon this verse, and upon the word fire, than they have upon any other passage which is contained in their various comments, consisting of two folio volumes. If any person were to be an eye-witness of the proceedings of the Jews, in conducting themselves in reference to their fire in their dwellings, on their sabbaths, they would find that they are more particular in the observance of the law respecting fire, than they are on any other occasion whatever.

It may be truly said upon this point, that although they are so tenacious, yet they transgress more in this respect, than, perhaps, they do in other observances. For the command is, “You shall have no fire in your habitations ;” therefore, if this command were strictly obeyed, they would not allow any fire whatever in their dwellings on the sabbath day. But the contrary is the fact. They have larger fires on those days, and more lights on the sabbath evening, than at any other season, and in this they do not consider they transgress.

The opulent Jews make it an invariable rule, if they keep but one servant, that she shall be a Gentile; but if more, they are Jewesses. At all events, they will have one Gentile female servant, for the purpose of lighting and attending the fire and lights during the sabbath. But there are hundreds of Jews in London who have it not in their power to provide servants; then they adopt the following rule among them. There are Gentile women who attend at the houses of the Jews on the sabbath, for the purpose of kindling their fires, and lighting and trimming their lamps and candles, and renewing their fires, and attending to warm their victuals, which is dressed the day before. Some of the Gentile women have got twenty or thirty Jews' houses to attend; and their pay is fourpence each householder, besides broken victuals. There are many of those women who have been twenty years in their employ; and so particular are the Jews, that if a pot of victuals is put on the fire, and during her attending other fires, the said victuals was to burn, no one of the family would take it off, as they consider it sinning against God.

This injunction is particularly laid down by God himself to the Jews, when he says, "You, nor your servants, shall not do any kind of labor." One would naturally suppose, as they will not touch fire themselves, they transgress by letting others do it for them; but they consider that the Gentiles in doing it commit no sin; as the servants alluded to in the command, relate to their own people, and not to strangers.

I have no doubt, but the readers will be surprised at many of the Jewish traditions which I have presented to them. I hope, however, if they are not found very interesting, they will at least prove instructive ; although some of them may be painful in their details. I trust hereafter they will not look upon the Jews with disrespect, but rather with pity. Solomon says, "Train up a child in the way he should go, when he grows up he will not depart from it." Now the Jews, from their childhood, are trained up in those traditions ; they are instilled into their minds by their parents, and other tutors, in succession, from the earliest period. I have not written these things to the world at large, that my brethren may be held up to derision, or as a target to be shot at, but quite the contrary. I have done it to rouse the feelings, and particularly those of the Christian world, still to continue their prayers and benevolent exertions on their behalf. I am sorry to say, that many times in my travels, I have endeavored to instil upon the minds of those who call themselves Christians, the necessity there is to pray for them ; and I am sorry to add, that many times this has been the reply, "What is the reason why I should pray for the Jews ? What have we received at their hands to merit our prayers ?" Let me simply ask such, If they have not received all from the hands of the Jews ? The poor Jews, who have become a reproach, and a bye-word to all nations, in all their troubles, for nearly nineteen hundred years ; these are the men that have preserved the ground-work

of the Scriptures, which is one of the greatest blessings that has befallen you on this side of the grave, with the exception of the religion of the Lord Jesus Christ. You that look for comfort and consolation this side and beyond the grave, recollect all your comforts must flow from Jesus Christ, who himself took upon him the nature of the seed of Abraham, and the root of Jesse. It is by the blood of this Jew, that you and I can hope to find remission for all our sins.

Some of the Christian world have even said, that it is of no utility to pray for the Jews; for this reason—that the set time is not yet come, for the promise of God is, “After those days, I will give them a new heart, and a right understanding;” and as he hath promised, he will surely fulfil his own word. Perhaps, many of my readers may say the same as others have said, that God’s time is the best; in that I perfectly agree. But then, my dear Christian friends, you cannot tell in what way, or by what means, God may hasten this time. It may be by your manifold prayers and supplications. Look back to the Scriptures, there you will find, that when God said he would destroy Sodom and Gomorrah, Abraham, the friend of God, asked, “If he meant to destroy the righteous with the wicked.” He answered, “Nay.” Moreover, Abraham said to God, “If thou canst find fifty righteous persons, wilt thou save the cities?” and he said, “Yes.” But he could not find fifty, nor forty, nor thirty; nay, nor even twenty. Abraham prayed again, and said, “My God, if thou canst

find ten righteous persons, wilt thou save the cities?" And God said he would. Yet, awful to relate, God could not find ten righteous persons, and the result was, that Sodom and Gomorrah were destroyed. Here you plainly perceive, that if God could have found but ten righteous persons, the inhabitants of those two cities might have been saved. I hope and trust, in England, this highly favored country, there may be found many righteous persons, who will pray to God on behalf of the Jews, that they may be gathered in speedily, and become "One fold under one Shepherd,"—Christ Jesus our Lord. It is true, and I am sorry to admit it, that the awful imprecations which the Jews have called for, have, in many instances, been fulfilled in their history.

It was a custom among the Romans, that when a prisoner was found guilty of any offence worthy of death, for the Judge, after passing sentence, to take a basin of water, and wash his hands, and thus address himself to the prisoner, and to the audience—"I am innocent! I am innocent of your blood! It is the law of our country which dooms you to die." It was also usual, at the time the Jews were under the Roman government, (for they had the privilege), once a-year, to ask for the life of a prisoner that had been doomed to die. At the time that Jesus was tried, and found guilty, by the false accusations of the Jews, there was a man of the name of Barabbas, who was really guilty, and doomed to die. When those two prisoners were brought before the Jews, they being asked, who

should be released, they cried, "Crucify Jesus, and release Barabbas." At this, Pilate being astonished, took water the second time, and washed his hands, and said to the Jews, "I am innocent of this man's blood;" knowing it was through envy alone they had delivered him.

It is greatly to be deplored, that the curse which the Jews invoked upon themselves, when they said, "His blood be upon us, and our children," has so powerfully affected them, and the whole of their posterity to the present day. For it is evident that the Jews have been for nearly nineteen hundred years a reproach and a bye-word to all nations. Yet, we rejoice, God does not sleep, neither does he slumber; his eyes are still upon the Jews; and in his mercy, he hath promised, that after those days, he "will give them a new heart, and a right understanding." And as sure as he hath promised, so sure it is that he will perform.

Reader, I have no doubt, but that in times past, you have read missionary reports, concerning the heathen and idolatrous nations. You have been delighted again and again, that many thousands have cast their idols to the moles and bats, and are now serving Jesus of Nazareth. But still there are many millions who are serving idols, made of wood and stone, the work of their own hands. We are still in darkness, superstition, and folly; and such as have come to the light and knowledge of God, are fully aware that they would not serve these Gods of wood and stone, if they had not been induced to follow the advice laid down to

them by their different priests. But it should be considered, that we must not compare the Jews with the heathens; for where is there a more enlightened nation than the Jews? except on some particular points relating to the Messiah. But on this subject, I am sorry to say, they are woefully in the dark. Yet for this, they pretend to have got a foundation, or a sufficient basis on which to rest for their rejection of the Prince of Peace, and the Lord of life and glory. But I regret to say their foundation is such, that when the flood comes, it will wash it away, because it is built upon the sand; as will fully appear when I give the reader to understand on which their hope for salvation rests.

All the commandments that were given to Moses on Mount Sinai, were given to him with the proper explanations; for it is said, "And I will give unto thee the tables of stone, and the law and the commandments." By the word *Touro*, *i. e.* the law, is meant the written law, and by the word *Whyamits-voe*, *i. e.* the commandment, is meant the proper interpretation thereof. And we are commanded to keep the law, according to the interpretation thereof, which interpretation is the oral law. The whole of what is called the written law, *i. e.* the Pentateuch, which is the text, was wrote by Moses himself, before his death. The number of copies which he wrote were thirteen, and he gave one to each tribe, and one copy he put into the ark, to remain there continually, according to the commandment, in Deut. xxxi. 26—"Take this book of the law, and

put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." But the interpretation of the law he did not commit to writing; but gave it in charge to the elders, and Joshua, and the rest of Israel; as it is said, "All the words which I command you, that shall ye take heed to do;" and for that reason it is called the oral law. Now the oral law was that which Moses continually taught in his Sanhedrim to the elders, and the rest of the people; the manner of which was as follows:—

As soon as Moses had returned to his tent, from receiving the word of God, he called Aaron thither unto him, and delivered unto him the text, which was to be the written law, and afterwards the interpretation of it, which was the oral law, in the same order as he received both from God in the mount. Then Aaron arising and seating himself at the right hand of Moses, Eleazar, and Ithamar, his sons, went in the next; and being taught both these laws, at the feet of the prophet, in the same manner as Aaron had been, they also arose and seated themselves, the one on the left hand of Moses, and the other on the right hand of Aaron; and then the seventy elders, who constituted the Sanhedrim, or great senate of the nation, went in, and being taught both these laws in the same manner, seated themselves also in the tent; and then entered all such of the people as were desirous of knowing the word of God, and were taught it in the same manner. After this, Moses withdrawing, Aaron repeated the whole of both laws, as he had them from

him, and also withdrew ; and then Eleazar and Ithamar repeated the same, and likewise withdrew ; and also the seventy elders made the same repetition to all the people then present ; so that each of them having heard both these laws repeated to them four times, they all had it thereby firmly fixed in their memories.

The text was put in writing, as abovementioned, but the interpretation thereof was to be delivered down only by word of mouth, to the succeeding generations. And towards the latter end of the fortieth year, from their going forth out of the land of Egypt, in the beginning of the eleventh month, Moses calling all the people of Israel together, acquainted them of the approaching time of his death ; and therefore desired, that if any one had forgotten any part of what he had delivered to them, they should without delay repair to him, and he would repeat to them again what had escaped from their memories ; and he would farther explain unto them every difficulty and doubt which might arise in their minds, concerning what he had told them of the law of God. And they continued applying to him all the remaining time of his life, which was from the beginning of the said eleventh month, till the sixth day of the twelfth month, which interval was employed in instructing them anew in the text, which is called the written law, and in the interpretation of it, which is called the oral law. And having on the said sixth day delivered to them the copies of the written law, he on the seventh day went up into Mount Nebo, and

there died. After his death, Joshua, his successor, taught the said oral law in his Sanhedrim, and delivered it to the elders, who succeeded him, as will hereafter be shewn at large.

The death of Moses happening in the year 2488, from the creation of the world, it is from thence to be reckoned the sovereignty of Joshua, his successor; and he is accounted the second receiver of the oral law, *i. e.* the first-born from Moses. The number of years Joshua judged Israel, is not specified in Scripture; but the Rabbies say that it was twenty-eight years, that is, from the year 2488, immediately after the death of Moses, to the year 2516.

Othniel, the son of Kenaz, the second Judge, that judged Israel, did so from the year 2516, during a period of forty years. In those forty years are included the eight years of their subjection to Chushan-rishathaim, King of Mesopotamia. According to the Sedar Olam, it will be necessary to observe, that in the chain of receivers, as they are called by the Hebrew writers, *i. e.* the order of the time of those that received the oral law, there is great difference of opinion between Maimonides, and the author of Sepher Tuchsinn, (who succeeds him), on one side, and Rabbi Dan Isaac Abarbanel on the other. I have, therefore, for the most part set down their different opinions in their proper place and years; and the reader is at liberty to choose which he pleases.

The learned Rabbi Isaac Dan Abarbanel, in his preface to the book called Ocloth Nochloth Obeth,

says, "That as to that passage in the Mishna, which says, 'And Joshua delivered it to the elders,' that in the term elders, are also to be included the Judges that judged Israel after the death of Joshua." Also in the Commentary, on that part of the Mishna entitled Oboth, of Rabbi Nathan, it says, "Joshua received it from Moses, and the elders from Joshua, and the Judges from the elders, and the prophets from the Judges." And therefore Abarbanel says, "That Othniel received it from Joshua, and that he was the first of the Judges that received it after Joshua, and the third receiver from Mount Sinai, and from Othniel, and his Sanhedrim." Ehud, the son of Gera, and his Sanhedrim, received it; and in like manner, every Judge and his Sanhedrim received it from the preceding Judge and his Sanhedrim. But according to the opinion of Maimonides, the third receiver from Mount Sinai, was Phinehas, the priest; but Rabbi Abarbanel will not admit it, for various weighty reasons.

Ehud, the son of Gera, was the third Judge, and the fourth receiver, according to the opinion of Rabbi Isaac Abarbanel; he judged Israel from the year 2556, eighty years; but in them are included the eighteen years they were in subjection to Eglon, King of Moab.

Shamgar, the son of Anath, was the fourth Judge; he judged Israel in the days of Ehud, the son of Gera; and therefore, his years are included in the years of Ehud; and for that reason, Rabbi Abarbanel has not reckoned Shamgar among the number of receivers; besides, according to his opinion,

every class of the receivers consisted of twelve; *i. e.* twelve of the elders and Judges; twelve of the prophets; and twelve of the Mishnacial doctors.

Deborah, the prophetess, and Barak, the son of Abinoam, the fifth Judge; they judged Israel from the year 2636, forty years; but in them are included the twenty years of the subjection to Jabin, King of Hazor, according to the opinion of the author of Sedar Olam and Barak; and his Sanhedrim received it from Ehud, and his Sanhedrim; and he was the fifth receiver from Mount Sinai, according to the opinion of Rabbi Abarbanel.

Gideon, the son of Joash, of the tribe of Manasseh, the sixth Judge; he judged Israel from the year 2676, forty years, as mentioned in Judges viii. 28—"And the land was in quietness forty years, in the days of Gideon." But it seems that in those years are included the seven years of their servitude to Midian, according to the opinion of Raebag, and not according to the opinion of Radock.

Abimelech, the son of Gideon, the seventh Judge, slew his brethren, to the number of seventy persons; he judged Israel from the year 2717, three years; but this Judge, on account of his evil doings, the learned Rabbi Abarbanel has not reckoned among the number of the receivers of the oral law.

Tola, the son of Puah, the eighth Judge; he judged Israel from the year 2719, twenty-three years, and he was the seventh receiver.

Jair, the Gileadite, the ninth Judge; he judged Israel from the year 2742, twenty-two years, and is accounted the eighth receiver.

Jephthah, the Gileadite, of the tribe of Manasseh, the tenth Judge; he judged Israel from the year 2781, six years, and he and his Sanhedrim were the ninth receivers, according to Rabbi Abarbanel.

Ibzan, of Beth-lehem, the eleventh Judge; he judged Israel from the year 2787, seven years. In his days was that affair transacted between Ruth and Boaz, as related in the book of Ruth; and here it is to be observed, that most of the Jewish commentators hold, that Ibzan was Boaz, because from several actions of Boaz it appears, that he was a Judge, and was from Beth-lehem; and we do not find among all the Judges, that any one of them was from Beth-lehem, except Ibzan, and Ibzan was the tenth receiver, according to Abarbanel.

Elon, the Zebulonite, the twelfth Judge; he judged Israel from the year 2793, ten years, and he was the eleventh receiver.

Abdon, the son of Hillel, a Pirathonite, the thirteenth Judge; he judged Israel from the year 2803, eight years, and he was the twelfth receiver.

Samson, of the tribe of Dan, the fourteenth Judge; he judged Israel from the year 2811, twenty years; that is till the year 2831, till the time that Eli judged Israel; and he is accounted the thirteenth receiver from Mount Sinai.

Eli, the priest, the fifteenth Judge; he began to judge Israel at the age of fifty years, in Shiloh, from the year 2831, forty years; and in that very year that he was raised to the pontifical office, was the affair of Hannah, the wife of Elkanah, according

to the author of Sedar Olam ; and Eli was the first high priest of the seed of Ithamar, and in the days of Solomon, the priesthood returned to Zadok, who was of the seed of Eleazar ; so that according to the opinion of Rabbi Dan Isaac Abarbanel, Eli was the fourteenth receiver from Moses, and the twelfth from Othniel, who was the first Judge after the death of Joshua ; and according to his opinion, here ends the twelve generations of the elders, who received the oral law, after the death of Joshua.

Those that I have here mentioned, were the heads or principal receivers, as being the Judges of the respective ages in which they lived ; and every one of them was assisted by the great Sanhedrim, which consisted of seventy of the wisest and most eminent men, in the whole nation.

Samuel, the prophet, the sixteenth Judge, judged Israel immediately after the death of Eli from the year 2871, eleven years.

Samuel, the prophet, is accounted the first prophet in the chain of the receivers ; and he is the fifteenth receiver from Moses, according to the opinion of Rabbi Abarbanel.

King David began to reign in Hebron, over his own tribe, namely, the tribe of Judah, at the age of thirty, from the year 2884, seven years and a half, and among the number of his Sanhedrim, was Gad, the seer, and Nathan, the prophet, and they received the oral law from Samuel, and they are accounted the second receivers among the prophets and the sixteenth from Mount Sinai. In their days Abiathar was high priest.

The prophet Abijah, the Shilonite, and his Sanhedrim; of these were Iddo the seer, and Shemaiah, the prophet, and Azariah the high priest, and the other wise men of Israel, who received it from David and his Sanhedrim; and these were the third receivers among the prophets, and the seventeenth from Mount Sinai. This was in the year 2924.

The prophet Elijah, the Tishbite, and his Sanhedrim; of these were Azariah, and Hanani, the seer, and his son Jehu, and Obadiah and Jahael, the son of Zechariah, and Micaiah, the son of Tinlah: all of whom were prophets, and Jehoram was high priest, and after him Jehoiada; these received it from Abijah, the Shilonite, and his Sanhedrim; and this was the fourth receiving of the prophets, and the eighteenth from Mount Sinai, according to the opinion of Rabbi Abarbanel. This was in 2962.

The prophet Elisha, the son of Japhet; of his Sanhedrim, were Jonah, the son of Amittai, and Zechariah, the son of Jehoiada, prophets, and Joshua, the high priest: these received it from Elijah, the prophet, and were the fifth receivers among the prophets, and nineteenth from Mount Sinai, according to Rabbi Abarbanel and the author of Sedar Olam. This was in the eighteenth year of the reign of Jehoshaphat, King of Judah, which was in the year 3043.

Jehoiada, the high priest, received it from Elisha and his Sanhedrim, in the year 3055, according to Sepher Tuchsinn; but Abarbanel has omitted the high priest Jehoiada, and not reckoned him among the number of receivers.

Zechariah, the high priest, the author of *Sepher Tuchsins*, says, "That he received it from his father Jehoiada, in the year 3070 ;" but Rabbi Abarbanel has also omitted to reckon him among the number of receivers.

Hosea, the son of Beer, the prophet, prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jereboam, the son of Joash, King of Israel ; and the time of his prophesying preceded that of the prophet Isaiah. Of his Sanhedrim, was Amoz, the father of Isaiah, the prophet, (who was also a prophet, according to the Rabbins, and Zedekiah, the high priest ; and also according to the opinion of Rabbi Abarbanel) : they received the oral law from the prophet Elisha and his Sanhedrim ; and therefore he accounts them as the sixth receivers among the prophets, and the twentieth from Mount Sinai. This was in the year 3090, ten years before the death of the prophet Elisha ; but Maimonides, as also the author of *Sepher Tuchsins*, have admitted Jehoiada, the high priest, and his son Zechariah, as receivers between the prophet Elisha and Hosea ; namely, Jehoiada in the year 3055, and Zechariah in 3070, as aforementioned. But Rabbi Abarbanel does not concur therein.

Amos, a herdsman of Tekoa, prophesied unto Israel in the days of Uzziah only, two years before the earthquake. In his days Joel was high priest, and after him Uriah ; they received it from Hosea and his Sanhedrim ; and according to Rabbi Abarbanel, he was the seventh receiver of the prophets,

and the twenty-first from Mount Sinai. He received it in the year 3110.

Isaiah, the son of Amoz, prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, who prophesied after the prophet Amos ; for Amos prophesied two years before the earthquake, and Isaiah on the very day of the earthquake ; he received it from Amos and his Sanhedrim in the year 3140. But according to Rabbi Abarbanel, he was the eighth receiver among the prophets, and the twenty-second from Mount Sinai. Tradition says, that Isaiah lived nearly ninety years after this, for Manasseh, the son of Hezekiah slew him.

Micah, the Morasthite, prophesied in the days of Jotham, Ahaz, and Hezekiah. In his days Shallum was high priest, and Micah received it from Isaiah, in the year 3160, and he was the ninth receiver among the prophets, and the twenty-third from Mount Sinai, according to Rabbi Abarbanel ; and these four prophets, *viz.* Hosea, Amos, Isaiah, and Micah, notwithstanding they received the oral law one from the other, yet they were cotemporary with each other.

The prophet Joel, the son of Pethuel, received it from Micah, in the year 3190 ; of his Sanhedrim, were Nahum and Habakkuk who were prophets, and Seraiah was high priest ; he was the tenth receiver among the prophets, and the twenty-fourth from Mount Sinai. The time when Joel prophesied is not exactly known ; but Rasha, as also Rabbi David Kimchi, say, that this prophet was in the time of Jehoram, the son of Ahab, and during the seven

years that Elisha said, "The Lord hath called for a famine." But according to Sedar Olam, and also in Hilcoth Gadoloth, we find that Joel, Nahum, and Habakkuk prophesied in the days of Manasseh ; but on account of Manasseh being so very wicked a prince, they were therefore not called after his name, *i. e.* not mentioned as prophesying in his days.

Nahum, the Elkoshite, prophesied against Nineveh, some time after the prophet Jonah. Joel, Nahum, and Habakkuk prophesied in the days of Manasseh, the son of Hezekiah. Nahum received the oral law from Joel, in the year 3240, and accordingly reckons him as the thirteenth receiver among the prophets, although Rabbi Abarbanel has included him among the receivers in the time of Joel, *i. e.* as one of his Sanhedrim.

Habakkuk, the prophet, prophesied concerning Nebuchadnezzar, and the Medes and Persians ; and according to the author of Sepher Tuchsinn, received the oral law from Nahum, in the year 3254.

Zephaniah, the son of Cushi, prophesied in the days of Josiah ; and according to the author of Sepher Tuchsinn, received the oral law from the prophet Habakkuk, in the year 3280. But as to those three prophets, Nahum, Habakkuk, and Zephaniah nothing further is said of them as receivers.

Jeremiah, the son of Hilkiah, was called to the prophetic office, in the thirteenth year of King Josiah, which was in the year 3298, forty years before the destruction of the temple. And according to Rabbi Abarbanel, received the oral law from

the prophet Joel; and of his Sanhedrim was Zephaniah, and Uriah, prophets, and Hilkiah was high priest, and after him Azariah; and he has accounted Jeremiah the eleventh receiver among the prophets, and the twenty-fifth from Mount Sinai; and, therefore, he has omitted numbering those three; *viz.* Nahum, Habakkuk, and Zephaniah, as principal receivers; but has included them in the Sanhedrim of Joel and Jeremiah; *viz.* Nahum and Habakkuk, among those of Joel; and Zephaniah, among those of Jeremiah.

Ezekiel, the son Buzi, the priest, was called to the prophetic office in the fifth year of the captivity of Jehoiachin, which is the year 3332. And Rabbi Abarbanel has included the prophet Ezekiel among the number of prophets whom he has reckoned as receivers of the oral law. Ezekiel was the twelfth receiver among the prophets, and the twenty-sixth from Mount Sinai; he has also not reckoned Haggai, Zechariah, and Malachi, among the number of receivers among the prophets; but has included them with the men of the great synagogue; but according to Maimonides, Buruch, the son of Neriah, received the oral law from Jeremiah, in the year 3350, which was twelve years after the destruction of the temple.

Having thus given a brief account of the Judges, as also the prophets, who received the oral law from Moses, I shall now proceed in the like manner with the Mishnical doctors, who received the oral law from the great synagogue, and who flourished in the year 3431. I shall also give a

catalogue of their writings, as also what character the respective authors bore so far as shall appear necessary to our present purpose.

The men of the great synagogue, who are known by name, as being expressed in Scripture, are Haggai, Zechariah, Malachi, Zerubbabel, Mordecai, Ezra, the scribe, Nehemiah, the son of Hachaliah, Seraiah, and others; in the whole to the number of one hundred and twenty persons, and they received the oral law from the prophet Ezekiel.

The men of the great synagogue composed the liturgy, and according to the opinion of several Rabbies, the men of the great synagogue were all living in one age, being contemporary with each other, and not in succession, as the elders and prophets were; and that they received the oral law from the prophet Ezekiel, as already mentioned. Simon the Just was the last of them, and is the same who is called Jaddua, the son of Joshua, the son of Jozadak, the high priest, mentioned in Ezra iii, and in the prophecy of Haggai, and was the first of the Mishnecal doctors. But the author of Moer Enaiam has started an objection thereto; for he says, "If you search all through the books, both of Ezra and Nehemiah, you will not find Simon the Just to be the second generation after Joshua, the son of Jozadak;" but his opinion is, that Simon the Just was the eighth generation after Joshua, the son of Jozadak; for proof hereof, he quotes the tenth verse of the twelfth chapter of the book of Nehemiah, which is as follows: "And Joshua begat Joiakim; Joiakim also begat Eliashib;

and Eliashib begat Joiada; and Joiada begat Jonathan; and Jonathan begat Jaddua." So far Nehemiah goes. And it is a received tradition among the Jews, that Jaddua begat Chonouv, (the same as is called Onias, by the Christian authors), and that Chonouv begat Simon the Just; also the author of *Sepher Tuchsins*, (page 137), "That Chonouv, the son of Jaddua, was the father of Simon the Just." And then, according to this opinion, the men of the great synagogue could not have been contemporary, but in succession of eight generations at least.

In the days of Simon the Just, who succeeded his father in the high priesthood, Alexander marched towards Jerusalem; for the Tyrians, whom he had just conquered, being wholly given to merchandize, and neglecting husbandry, were mostly supplied with provisions by their neighbours, and Judea being the country from which they were chiefly furnished, Alexander, when he set down before Tyre, was forced to seek for his provisions from the same quarter. He, therefore, sent his commissaries to require the inhabitants to submit to him, and to furnish him with necessaries for his army. The Jews pleaded their oath to, and covenant with Darius, by which, they considered themselves not obliged to own any new master, so long as he lived; neither would they obey his commands. This exceedingly angered Alexander, who in the flush of his late victories, and thinking all ought to submit to him, was determined to bear no contradiction. Therefore, as soon as he had done with Tyre, he

marched against Jerusalem, with the intention to punish the Jews as severely as he had the Tyrians, for not obeying his commands. In this great distress, the high priest, and all Jerusalem with him, found they had no other course to take, but to rely on God's protection, and implore his mercy to them, for their deliverance from this danger. In order to effect this, they made their devout supplications unto him with sacrifices and prayers, by which, he being moved to compassion towards them, inspired Simon, the high priest, with the thought to go forth, and meet the conqueror in his pontifical robes, attended by the whole of the priests, all properly habited. When he approached, he beheld them all, in this solemn manner, coming towards him; he was struck with profound awe, at the spectacle, and hastening forward, bowed down to the high priest, and saluted him with a religious veneration, to the great surprize of all that attended him, especially the Syrians and Phœnicians, who expected nothing less, than that Alexander would have destroyed this people, as he had the Tyrians. Indeed, they came hither with an eager desire to witness their destruction; and from the hatred they had to them, to take a part in the execution of such a design. While all stood amazed at this behaviour, which was so contrary to their expectations, the king told them not to be astonished at what he had done, for he did not intend that adoration he had given as homage to the high priest, but to that God whose priest he was. For when he was in Dio, in Macedonia, and there

deliberating with himself, how he should carry on his war against the Persians; and was in much doubt about the undertaking, this very person, and in this very habit, appeared to him in a vision, and encouraged him to lay aside all thoughtfulness and diffidence about the matter, and pass over into Asia, promising that God would be his guide in the expedition, and give him the empire of the Persians. Therefore, on seeing this person, and knowing him by his habit, as well as by his shape and countenance, to be the very same that appeared to him at Dio, he felt himself assured, from hence, that if he entered upon the present war, under the direction of God, then he was certain, with his assistance, to conquer Darius, and overthrow the Persian empire; that he should succeed in all things according to his heart's desire. It was therefore, in the person of this high priest that he paid his adoration unto him, who is the God of all the riches of the earth. He then turned again to Simon, and kindly embraced him, and entered into Jerusalem with him in a friendly manner. When the high priest had entered the city, and shewed him the temple of the Lord, he said, "Blessed be the Lord God of Israel, the God of this house!" The King upon this, requested of Simon the Just, that they should make a golden image of his likeness, for a memorial, and place it between the porch and the altar; but the priest answered him, "It is forbidden from the Lord, our God, to receive any image or likeness; but a greater memorial than thou hast desired we will make for thee; that is,

all the male children, which shall be born unto the priest this year, shall all be called Alexander after thy name." The king seemed pleased therewith; and also gave a great quantity of gold towards the repairs of the temple, and having worshipped the Lord, he went forth. This was in the fortieth year after the building of the temple, and three hundred and eighty years before the destruction thereof by the Romans. This Simon, the high priest, from the holiness of his life, and the great righteousness which shone forth in all his actions, was called Simon the Just.

Jose Ben Joeser and Jose Ben Jochanan received the oral law from Antigonus, of Socho, in the year 3500, and they are reckoned the twenty-ninth receivers from Mount Sinai, and these were the first of the Pairs. They were in succession for five generations, till the time of Hillel, as will be shewn hereafter; and the author of *Sepher Tuchsinn* says, "That of these Pairs, the first of each was *Nassi*, that is, president of the great Sanhedrim; and the other *Ab Beth Din Wyrosh Yeshivo*, i. e. vice-president of the same, and head of the divinity school." Both of them were, while in these offices, the chief teachers in the schools of divinity; and so says Abarbanel.

These five Pairs of the Mishnecal doctors were not called by the name of Rabbin, nor that of Rabbi, but by their proper names only; and that on account of the superlative degree of their worth and pre-eminence, as it was impossible to find a title worthy of them, or that could convey an ade-

quate idea of their extraordinary merit ; and it is for this very reason that no title was conferred on any of the prophets. But those doctors that were beneath this degree of pre-eminence, were called by the title of Rabbin ; and those a degree lower were called by the title of Rabbi, according to Maimonides, in his preface to Sedar Zerohim.

Joshua, the son of Perechiah, and Nathan, the Arbelite, received the oral law from Jose Ben Joezer and Jose Ben Jochanan, in the year 3560. Contemporary with them, says Maimonides, was Jochanan, the son of Mattathias, the high priest, and they were reckoned the thirtieth receivers from Mount Sinai.

Judah Ben Tabbai and Simon Ben Shetach received the oral law from Joshua, the son of Perechiah, and Nathan, the Arbelite, in the year 3621 ; and they are reckoned the thirty-first receivers according to Rabbi Abarbanel.

Shemaiah and Abtalyon received the oral law from Judah Ben Tabbai and Simon Ben Shetach ; and they are accounted the thirty-second receivers from Mount Sinai. According to the author of Sepher Tuchsinn, they received it in the year 3722, and in that case their immediate predecessors, *viz.* Judah Ben Tabbai and Simon Ben Shetach must have presided upwards of a hundred years ; for from the time they received the oral law from Joshua, the son of Perechiah, and Nathan, the Arbelite, in the year 3621, till they delivered it to Shemaiah and Abtalyon, in the year 3722, there intervened a hundred and one years ; and to Shemaiah and

Abtalyon he has allowed but six years; *viz.* from the year 3722, till the year 3728; although I cannot find from whence he has gathered this chronological account, or what authority he has for it.

Shemaiah and Abtalyon were both proselytes of justice, and sons of the same father, by whom they derived their descent from Senacharib, King of Assyria; but they had for their mother a woman of Israel, otherwise they could not have been members of the great Sanhedrim, or held any place of judicature in the Jewish nation.

Hillel and Shammai received the oral law from Shemaiah and Abtalyon, in the year 3728; and they are accounted the thirty-third receivers of the oral law. Hillel on his first entering into the office of president of the Sanhedrim, had^d for his vice-president, one Manachim, a very learned man of those times; but he not long after deserting his station, (with several more) to enter into the service of Herod, Shammai was chosen in his place. Hillel was born in Babylon, and there lived till the fortieth year of his life, at which age he came to Jerusalem, and there betook himself to the study of the law, in which he grew so eminent, that after forty years more he became president of the Sanhedrim, being then eighty years old, and continued in that office for forty years after, so that he lived one hundred and twenty years, the same as Moses. He was one of the most eminent men that ever was among the doctors of the Jewish nation, for birth, learning, rule, and posterity. As to his birth, he was of the seed of David, lineally descended from Shephatiah,

the daughter of Abegail, David's wife. As for rule, he bore it in the highest station of honor for forty years together; for so long as president of the Sanhedrim, he sat in the first chair of justice, over the whole Jewish nation, and discharged himself therein with greater wisdom and justice than any that had from the time of Simon the Just, possessed that place. And as to his posterity, he was so happy therein, that for several descents they succeeded him in the same eminence of learning, and thereby gained the same station of honor; for those of his family were presidents of the Sanhedrim, from father to son, to the tenth generation, till the time of Hillel the Second, who was the compiler of the present calendar of the Jewish years. The time when he first entered on his presidentship, was just one hundred years before the destruction of the temple. He brought up several thousand scholars in the knowledge of the law; among these, eighty were reckoned to be of far greater eminence than the rest. The most eminent of them all was Jonathan Ben Uzziel, the author of the Chaldea Paraphrase upon the Prophets. Contemporary with Jonathan Ben Uzziel, was Rabbi Nechunnia, the son of Kannah, who was the author of *Sepher Habboir*, a profound and elaborate discourse of the Cabala or Scripture Mysteries. Also Rabbi Channania, the son of Hezekiah, author of *Megillath Taanith*, being an historical account of all the adversities and troubles that happened to the Jewish nation, and of the miraculous deliverances which the Almighty vouchsafed unto them, and on account

of which fasts and feasts were instituted. This work is inserted in the Talmud, immediately following the Mishna.

Rabbin Simon, the son of Hillel, and Rabbi Jochanan, the son of Zacchee, received the oral law from Hillel, in the year 3768; and they are accounted the thirty-fourth receivers from Mount Sinai, according to the opinion of Rabbi Abarbanel.

Rabbi Gamliel the Old, received the oral law from his father Rabbi Simeon, and succeeded him in the office of *Nassi*, and Rabbi Jochanan continued in the office of vice-president; and according to the opinion of Rabbi Abarbanel, Rabbi Gamliel was the thirty-fifth receiver from Mount Sinai.

The year 3788 was remarkable for the translation of the great Sanhedrim from Jerusalem, to the school of Jabne, (where learning was attended with those advantages, which, during the troubles at Jerusalem, could not be enjoyed), forty years before the destruction of the temple. It was there that Rabbi Samuel composed the prayer against the heretics, by command of Rabbi Gamliel.

Rabbi Simeon the Second, son of Rabbi Gamliel the Old, succeeded his father in the presidency of the Sanhedrim, in the year 3810, eighteen years before the destruction of the temple; and Rabbi Abarbanel has reckoned him as the tenth receiver among the Mishnecal doctors, and thirty-six from Mount Sinai. Rabbi Jochanan Ben Zacchee was his vice-president also; for he was in that station during the presidency of Rabbi Simon, the son of Hillel, and Rabbi Gamliel the Old, and this

Rabbi Simon the Second. After the death of Rabbi Simon the Second, who was one of the ten most eminent martyrs that suffered for their constant adherence to their most holy religion, he being the first of them. Rabbi Jochanan retiring to Jabne, there became *Nassi*, and president of the Sanhedrim, which dignity he enjoyed for five, that is, from the year 3828, when Rabbi Simon suffered martyrdom, till the time of his death, which happened in the year 3833, he having lived to the age of one hundred and twenty years ; and therefore, according to the opinion of Rabbi Abarbanel, he is the thirty-seventh receiver from Mount Sinai.

Rabbi Gamliel the Second, the son of Rabbi Simon the Martyr, was made *Nassi*, and president of the Sanhedrim. After the death of Rabbi Jochanan, in the year 3833, five years after the destruction of Jerusalem ; and Rabbi Eliezar the Great, the son of Hircanus, was his vice-president. The latter composed a treatise, called *Pyrke*, wherein he comprises the history of the world, bringing it down to the time of his colleague, Rabbi Gamliel the Second. They received the oral law from Rabbi Simon the Martyr, and Rabbi Jochanan Ben Zaccabee ; and according to Abarbanel, they were the thirty-eighth receivers from Mount Sinai.

Rabbi Akiba Ben Joseph, one of the most eminent of the Mishnacial doctors, was president of the Sanhedrim, after the death of Rabbi Gamliel. He was a proselyte, and of the posterity of Sisera, captain of the host of Jabin, King of Hazor, mentioned in the fourth chapter of Judges. Contem-

porary with him was Ankelos, the proselyte, who wrote the Chaldea Paraphrase upon the Law ; as also Rabbi Ishmael, author of a discourse, called "The Thirteen Ways of expounding the Law." In this age also was Akilas, the proselyte, who wrote a Greek Paraphrase upon the Law, from the mouth of Rabbi Eliezer and Rabbi Joshua, in the same manner as Ankelos did.

Rabbi Simeon the Third, son of Rabbi Gamliel the Second, became *Nassi* and president of the Sanhedrim, and Rabbi Myer, who was a proselyte and a disciple of Rabbi Akiba was his vice-president. Contemporary with them was Rabbi Simeon Ben Jochai, author of the Zohar, a cabalistical commentary upon the Pentateuch. Although he did not write the whole himself, yet having began it, and dictated the rest to his scholars, they sometime after committed it to writing, and published the whole under his name. Throughout the whole Talmud, this Rabbi's name is mentioned with veneration ; not on account of his great attainment in cabalistical learning only, but also for his extraordinary abilities and wisdom in deciding many weighty questions in the law. Secondly, Rabbi Joseph Ben Chalaphtha, author of Sedar Olam Rabba, *i. e.* the larger chronicon, (it is so called in respect to Sedar Olam Zoutah, *i. e.* the lesser chronocon, which was composed some ages after), a chronological treatise from the creation of the world, to the time of the Emperor Adrian ; he was master to Rabbi Judah Hakkodosh, *i. e.* the holy. Thirdly, Rabbi Judah Ben Alloay, who was held in great veneration for

his extraordinary piety ; he was author of a treatise called *Siphri*, a mystic and allegorical comment upon Leviticus. Fourthly, Rabbi Nathan, the Babylonian, who was author of a treatise, entitled *Pyrke Oboth* of Rabbi Nathan, containing the moral apophthegms and pious sentences of the Mishnecal doctors ; the whole forming a complete system of ethics. This book is inserted in the body of the Talmud.

Rabbi Judah, the *Nassi*, who is commonly called holy doctor, was the son of Gamliel, the second abovementioned ; he received the oral law about the year 3910 ; and he is accounted the fortieth receiver from Mount Sinai.

Rabbi Judah Hakkodosh was the compiler of the Mishna ; for having seriously considered the state of the Jewish nation in his time, and also perceiving that the captivity had already continued a long time, he having lived about one hundred years after the destruction of the temple, and that those learned in the oral law began to decrease, and justly apprehending that the face of affairs might one day grow worse, came to the resolution of compiling and digesting into one body, all those doctrines and practices of the Jewish church, which had been preserved and conveyed down to posterity by oral tradition, from the time of the elders and the prophets, the men of the great synagogue, and also by the Mishnecal doctors, down to his own time. All these he committed to writing, and arranged them under six general heads, called *Sedorim*, *i. e.* orders or classes, as follows :—

The first general head, which is entitled Zerohim, treats of those laws which concerns seeds, fruits, herbs, &c. This part is comprised in the eleven books, called Meseethoth; the first of which is entitled Berochoth, *i. e.* blessings which are filled up with prayers and thanksgivings, for the fruits of the earth, and all other benefits, of what nature soever; together with the circumstances of time and place in which they are to be used; and all this is ordered because we may not lawfully make use of, or enjoy these creatures, without previous thanksgivings, as already mentioned. The second book is entitled Peah; *i. e.* a corner; this book treats of our obligation to leave some parts, or corners of our ground, for the benefit of the poor, to be gleaned by them. The third book, entitled Demoi; *i. e.* a doubtful thing; treats of those things concerning which there is a doubt whether or no tithes have been paid of them; for we are not allowed to eat any thing till we are certainly assured it hath been tithed. The fourth book, entitled Tyrumoth; *i. e.* oblations; treats of what things each man was obliged to set apart, and offer for the use of the priests. The fifth book, entitled Shyvuth; *i. e.* the seventh year; treats of the laws of the sabbatical year, in which the land was to rest and lie fallow, and debts remitted, &c. The sixth book, entitled Kyloyim; *i. e.* heterogeneous things; treats of the unlawfulness of mixing or joining together things of a different nature and kind; as the sowing seeds of different species in one bed; grafting a scion upon the stock of a

different species ; suffering cattle of different species to engender. The seventh book, entitled *Maaser Rishoun*; *i. e.* the first tenths ; treats of the laws of tithes, or first tenths, which were to be given to the Levites. The eighth book, entitled *Maaser Shyni*; *i. e.* the second tenths ; treats of the laws of the second tithes, which were to be carried to Jerusalem, and there eaten ; or else to be redeemed, and the money spent at Jerusalem, in peace offerings. The ninth book, entitled *Chalah* ; *i. e.* a cake ; treats of the commandment which obliges them to set apart a cake of their dough for the priests ; as also what kind of dough it is, that the cake is obliged to be separated from, and what kind not. The tenth book, entitled *Orlah* ; *i. e.* uncircumcised ; treats of the unlawfulness of eating of the fruit of any tree till the fifth year of its growth ; that is, the first three years of its bearing, the fruit is called uncircumcised ; the fourth year, it is holy to the Lord ; and the fifth year, it may be eaten. The eleventh book, entitled *Bixurim* ; *i. e.* first fruits ; treats of what things, and after what manner, first fruits were to be offered in the temple.

The second general head is entitled *Sedar Moed* ; *i. e.* the order of the festivals ; so called, because it treats of all those laws which were given concerning festivals, and days of solemn observation. Under this head are comprised the following books ; *viz.* First, *Shabbath*, which contains all the laws relating to the sabbath. This book contains no less than twenty-four chapters. Second, *Eyeruvin* ;

i. e. mixtures or associations ; this treats of mixing for courts and entries, which are called associations, because thereby all the inhabitants of the court, or entry where the mixture is made, are accounted as belonging to one family, and are, therefore, allowed to carry victuals from one house to the other. It also treats of the mixture of a sabbatical journey. Third, Pysochim ; which treats of all the rites and ceremonies of the Paschal lamb to be offered for the passover. Fourth, Shekolim ; this treats of the half shekels, which every Jew, whether rich or poor, was obliged to pay every year towards the daily sacrifice. Fifth, Yomo ; which treats of the great day of expiation, and all the solemnities proper to it. Sixth, Sukka ; *i. e.* Tabernacle ; because this treats of the feast of tabernacles ; shewing in what manner the tabernacles are to be built for what, and so on. Seventh, Yom Tov, *i. e.* festivals ; because this shews what works may, or may not lawfully be done on any of the festivals, which are called days of holy convocation, on which no servile work may be done. Eighth, Rosh Hoshona ; *i. e.* new year ; because this treats of the laws and solemnities of the feast of the new year ; as also the feasts of the new moons. Ninth, Taanith ; *i. e.* fasts ; because this treats of the various fasts throughout the year. Tenth, Mygila ; which treats of the feasts of Purim, and gives directions how, and in what manner the book of Esther is to be read. Eleventh, Moed Koeton ; *i. e.* the lesser festival ; because it shews what sort of work may lawfully be done on the second, third, fourth, fifth,

and sixth days. When the first and seventh days are holy, these intermediate days being lesser festivals, have accordingly took the denomination of Moed Koeton. Twelfth, Ghagiga ; herein is specified what persons, how qualified, and with what things, they are bound to appear before the Lord, at the three great solemnities in every year.

The third general head, entitled Noeshem ; *i. e.* woman ; treats chiefly of the laws pertaining to women ; as marriages, divorces, cases of jealousy, and other matters. Under this head is comprised the following books ; *viz.* First, Yevommoth, which treats of the law of obliging one brother to marry the relict of the deceased brother. It also shews how and when this obligation is to take place, and likewise the ceremonies to be observed at the performance thereof. Second, Ketherbboth, which treats of the laws of doweries, settlements, and the like ; as also concerning such women as happen to have estates fall to them, whether real or personal. Third, Nydorim ; *i. e.* vows ; which gives an account of what vows are binding, and to what persons ; as also how and when they are null and void. For it must be observed, that when a married woman makes a vow, the husband is vested with the sole power of confirming or annulling it, and therefore, this specifies how this is to be done ; as also what kind of vows do fall under his cognizance, and what do not. Fourth, Nazir ; this treats of the laws relating to the different sorts of Nazarites. Fifth, Souta ; which treats of the laws pertaining to the trial of jealousy ; as also the

punishment subsequent thereto, if she had been guilty of the crime of adultery. Sixth, Gitin, *i. e.* divorcements; because it treats of the laws of divorcements, and explains when, and for what reasons a divorcement should take place. It also treats of the formalities to be observed, previous to, and at, the performance of the act of divorcement. Seventh, Kiddushin; *i. e.* betrothing; because it treats of the laws of betrothing, and some other previous rites of marriages.

The fourth general head is entitled Nyzikin; *i. e.* damages or injuries; because it treats of all manner of injuries done, either by man or beast; as also, what punishment may legally be inflicted on the offending party; and what kind of reparation was to be made to the offending party. Under this head are comprised the following books; *viz.* First, Bovo Komo, which treats of all such damages as may be received, from either man or beast. Second, Bovo Mytzio, which treats of the laws of usury, and explains what is, or is not accounted an act of usury; as also, of matters of special trust, of letting to hire, and so on. The third, Bovo Bothro, which treats, first, of the laws of commerce, and copartnership. Secondly, of buying and selling. Thirdly, of the laws of inheritance, and the right of succession; these are comprised in the first book. The second book, entitled Sanhedrim; gives an account of the Sanhedrim, or great senate; as also the inferior courts of judicature of the Jewish nation; of the causes cognizable, and the crimes punishable by them; together with the four kinds of death

inflicted by them on malefactors, for capital offences. Likewise, how and in what manner the Judges are to examine the witnesses, in order to find whether what had been delivered in evidence was true or not. The third book, entitled *Mokkoth*; which treats of false witnesses, and what it is that constitutes them such; as also, the law of the forty stripes; and the reason why the Rabbies subtracted one from that number, so that thirty-nine only were to be inflicted on the delinquent; together with an account of the manner of inflicting the said punishment. It further treats of those that were bound to fly to the city of refuge, for slaying a person unawares. The fourth book, entitled *Shevuoth*; *i. e.* oaths; because it explains the laws of administering oaths, and shews in what cases an oath is to be admitted between the contending parties, and when not; and also, what persons are qualified to take an oath. The fifth book, entitled *Eydoioth*; *i. e.* evidences or testimonies; because it treats of the decisions of several important questions, collected from the testimonies of several of the most eminent Rabbies; such as Shammai; Rabbi Judah, the compiler of the Mishna; Rabbi Judah; Ben Bovo; and others. The sixth book, entitled *Avouda Zora*; *i. e.* idolatry; because it treats of all manner of idolatry; not the worship of idols only, but likewise of the sun, moon, or any other of the planets; and, therefore, it is entitled a *Voudath Chouchovim*; *i. e.* the worship of the stars, or other planets. It further treats of those commandments which oblige us to avoid all

manner of converse with idolaters ; as also not to follow, or imitate any of their manners or customs ; and, therefore, the manners and forms of the different modes of worship among the idolatrous nations, are fully and clearly explained therein ; in order that they may know all the different modes of idolatrous worship ; that they may thereby be the better enabled to avoid the heinous crime of idolatry. The seventh book, entitled, Oboth ; *i. e.* fathers ; because it gives an historical account of those fathers, who, in their respective ages, successively received, preserved and delivered the oral law from Moses till the time of its compilation, as already shewn. The eighth book, entitled Houroioth ; treats of the punishment that was to be inflicted on that person, who should presumptuously do, or teach any thing in opposition to the decrees and public decisions of the great Sanhedrim, sitting in Jerusalem.

The fifth general head, entitled Koedoshim ; *i. e.* holy things ; because it treats of the laws pertaining to sacrifices, oblations, and in a word, all religious performances whatever, and contains eleven books ; the first of which is entitled Zevochim ; *i. e.* sacrifices ; because it treats of the offering of the sacrifices ; shewing of what nature and quality they ought to be ; as also at what time, in what place, and by whom they were to be killed, prepared, and offered. The second book, entitled Chulin ; treats of what is clean, and what is unclean ; *i. e.* what may or may not lawfully be eaten ; likewise of the not killing the dam, and its young in one day :

the not eating of the sinew, which is in the hinder part of the beast, called the sinew which shrank. Of not taking the dam and the young if they should chance to find a nest. The third book is entitled Menochoth; *i. e.* oblations; because it treats of the oblations of flour and oil, and wine, proper to each sacrifice. Further, of the two wave loaves, which were to be of fine flour, and offered on the feasts of weeks. The fourth book, entitled Bychouroth; *i. e.* first born, because it treats of the laws relating to the first born of living creatures: shewing how and when they are to be redeemed with money, or offered for sacrifice. Also the tithes of all manner of cattle. The fifth book, entitled Erchin; *i. e.* estimation; because it treats of the manner in which things that are devoted to the Lord are to be estimated or valued, in order that they may be redeemed, and applied to common and ordinary uses. Also concerning a person that sanctifies his own field, or one that he has bought; in either case it explains in what manner the priest is to value it. The sixth book, entitled Tymuroh; *i. e.* exchanging; because it shews and explains how far it may be lawful to exchange one sacred thing for another, that is, a beast that has been devoted to be offered to the Lord; in what particular case it may be allowed to be exchanged; for in most cases where a beast has been devoted to the Lord, and then exchanged, both it, and the exchange thereof, are to be holy. The seventh book, entitled Myiloh; *i. e.* sacrilege; because it treats of and explains the nature of sacrilege, and wherein it consists. The

eighth book, entitled Kyrithuth ; *i. e.* excision ; because it explains the nature of that punishment, which is called in the law, the being cut off from his people ; it also shews what offenders were liable to that punishment. The ninth book treats of the daily sacrifice, and shews how, and when it was to be offered. The tenth book, entitled Middoth ; *i. e.* dimensions ; because it treats of the proper dimensions and proportions of the temple ; it also explains the full extent of the outer court, and likewise the mount, whereon the temple stood, called in Hebrew Hor Habawyeth ; *i. e.* the mount of the house ; for as all those that had contracted pollution, either by the touch of a dead body, or otherwise, were prohibited from entering the temple on pain of excision. It was therefore necessary, that the exact bounds thereof should be ascertained in order that they might be enabled to avoid the crime of entering any part of the temple during their pollutions, and consequently the punishment thereof. The eleventh book, entitled Kinnim ; treats of the young pigeons, or turtle doves, which the poor, whose abilities could not reach an higher sacrifice, were allowed to offer.

The sixth general head, entitled Taharoth, *i. e.* purifications ; because it treats of the general laws pertaining to pollutions and purifications. Under this head are comprised the following books. The first is entitled Kylim, *i. e.* vessels or utensils ; because it treats of those pollutions incident to vessels or utensils, whether made of wood, stone, pewter, brass or copper, how, and in what manner

they are liable to receive pollution, and how they are to be cleansed when polluted; it also treats in the same manner of all sorts of garments, whether made of wool, flax, or hair. The second book, entitled *Oholoth*; *i. e.* tents; because it treats of the pollutions that may be contracted by tents and dwelling-houses, and shews in what manner such pollutions may be contracted; and how far those that enter such dwellings during the time of their pollutions may be affected thereby; it also shews in what manner they are to be purified, after having received pollution. The third book, entitled *Nygoim*; *i. e.* plagues; because it treats of all the laws relating to the plague of leprosy, whether of mankind, garments, or dwellings; it also shews how and in what manner pollution may be derived from the affected party, and in what manner they are to be purified. The fourth book, entitled *Poroh*, *i. e.* heifer; because it treats of the laws of the red heifer, shewing in what manner the said heifer was to be burnt to ashes, in order to make the water of separation thereof; as also how, and in what manner all uncleanness contracted by approaching or touching of a dead body was to be purified by means of the ashes of the red heifer. The fifth book, entitled *Taharoth*; *i. e.* purification; because it treats of all those laws pertaining to such pollutions, as are, or may be contracted, otherwise than by the touch of a dead body; as also how, and in what manner they are to be cleansed, or purified from such pollutions. The sixth book, entitled *Mikvoeouth*; *i. e.* baths; because it treats of the

laws pertaining to the baths appointed for the purification of either sex. For it must be observed, that all those that were polluted, let it be by what means soever, were obliged to the performance of ablution in a bath, or a river ; otherwise their purification was not complete ; and therefore herein is specified how, and in what manner the said baths are to be constructed ; as also the quantity of water necessary for the performance of ablution therein. The seventh book, entitled Niddoh ; *i. e.* menstruous ; because it treats of all the laws relating to the pollutions and purifications of menstruous women. The eighth book, entitled Machshrin, which shews and explains how, and in what manner seed, or fruit, by the mixture of liquids, are liable to receive pollution. The ninth book, entitled Zovin ; *i. e.* because it treats of the laws relating to the uncleanness of issues, shewing when they are to be deemed unclean ; as also how, and in what manner either persons or things, may be affected by their pollution. The tenth book, entitled Tyvull Yom ; which treats of all those that had been polluted, (let the pollution be contracted by any means whatsoever), and were obliged to perform the ceremony of ablution to complete their purification ; yet, nevertheless their purification was not to be accounted complete till the going down of the sun on that day on which the ceremony was performed. The eleventh book, entitled Yodoyim ; *i. e.* hands ; because it treats of the ceremonies used in washing of the hands. The twelfth book, entitled Ouketsin ; *i. e.* stalks ; because it treats of, and explains how the

touching of the stalk of any sort of fruit may by that means convey pollution to the fruit itself.

The Talmud comprises both the Mishna and the Gemara, and is arranged in the following order. Every Mishna stands first by way of text. The Gemara is subjoined as a comment, under which the various opinions of the doctors are propounded, and absolutely decided. Both combined form the Talmud, which is a complete system of all their learning, and a comprehensive rule of all practical parts of the laws and religion. Notwithstanding the difference observable among the Talmudists, yet such differences are only in matters of minor importance. And we may also observe, that with these their different sentiments, they have agreed upon some general rules relative to the decision of all emergent difficulties. Hence, it is plain that they are perfectly agreed in the main points, and never find themselves at a loss for a rule to proceed by in the decision of any controverted point whatsoever. Therefore I shall in the first place take notice of those traditional explanations, which having been received from Moses himself, are either expressly contained in Scripture, or may by easy, plain and natural consequence be deduced from them, and such as no man is allowed to contradict, the authority by which they are established being above all exception.

Secondly, such doctrines or practices, which although they are not received upon the same grounds with the former, as being neither expressly nor consequently contained in Scripture; yet upon

the strength and credit of an uninterrupted prevailing tradition, are embraced and received by them as coming likewise from Moses.

Thirdly, such as are derived from the different reasonings and disputations of the doctors on this or that particular point. For several of them, by their intense study and application, in searching into the meaning of holy writ, have from such and such a text, drawn this or that conclusion; and at the same time, established the fact as it suited themselves, and, of course, as they thought, according to the word of God.

Fourthly, such ordinances and rules of practice as were appointed and made use of by the old prophets, and succeeding doctors of the Jewish church.

Fifthly, such injunctions and decrees as were published by the doctors in Rabbi Judah's life time; and were instituted on purpose to preserve a just veneration for, and a due observance of every precept in the law. In conformity to this design of the author of the Mishna, the Gemara propounds four rules not to be departed from. First, the grounds upon which the Mishna was established. Secondly, the deciding of the controverted points among the doctors; and directing whom to follow in the practice. Thirdly, the decrees and ordinances enacted therein, and which are to be a standing law until time is no more.

Lastly, some mystical expositions of the law, and parabolical histories, not to be understood according to the letter, but in a figurative sense, and with a

design to instruct the Jewish nation in its useful precepts; and those precepts God himself delivered by word of mouth to Moses. For God planted it in heaven, and Moses, in the presence of God, watered it, by his command. It was planted in such a manner, that the root is under the mercy seat; the stem reaches from heaven to earth; the branches spread over the Jewish nation, which is the word of God, from which the Mishna sprung. The leaves never wither, nor fall off, but will remain for evermore. Every moment fresh leaves spring forth, which are the Rabbinical comments, and come by God's instruction, which the unlearned cannot fathom out, as being allegorical. Therefore, the Rabbies say, for the Jews to make themselves happy, is to go according to their instructions; and the final result will be, they will find their purgatory of a short duration, before entering into their final rest.

